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**History
of
Black Baptists
in
Missouri**

David O. Shipley, Editor
I. H. Henderson, President

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**THE HISTORY
OF
BLACK BAPTISTS IN MISSOURI**

(National Baptist Convention, U.S.A., Inc.)

BY

Alberta D. Shipley

&

David O. Shipley

1976

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*A PEOPLE SURVIVE ON ITS HISTORY
ONLY BY KNOWING AND APPRECIATING ONE'S HERITAGE.
CAN THE PRESENT AND FUTURE BE SIGNIFICANT.*

Dr. Ethel Pitts

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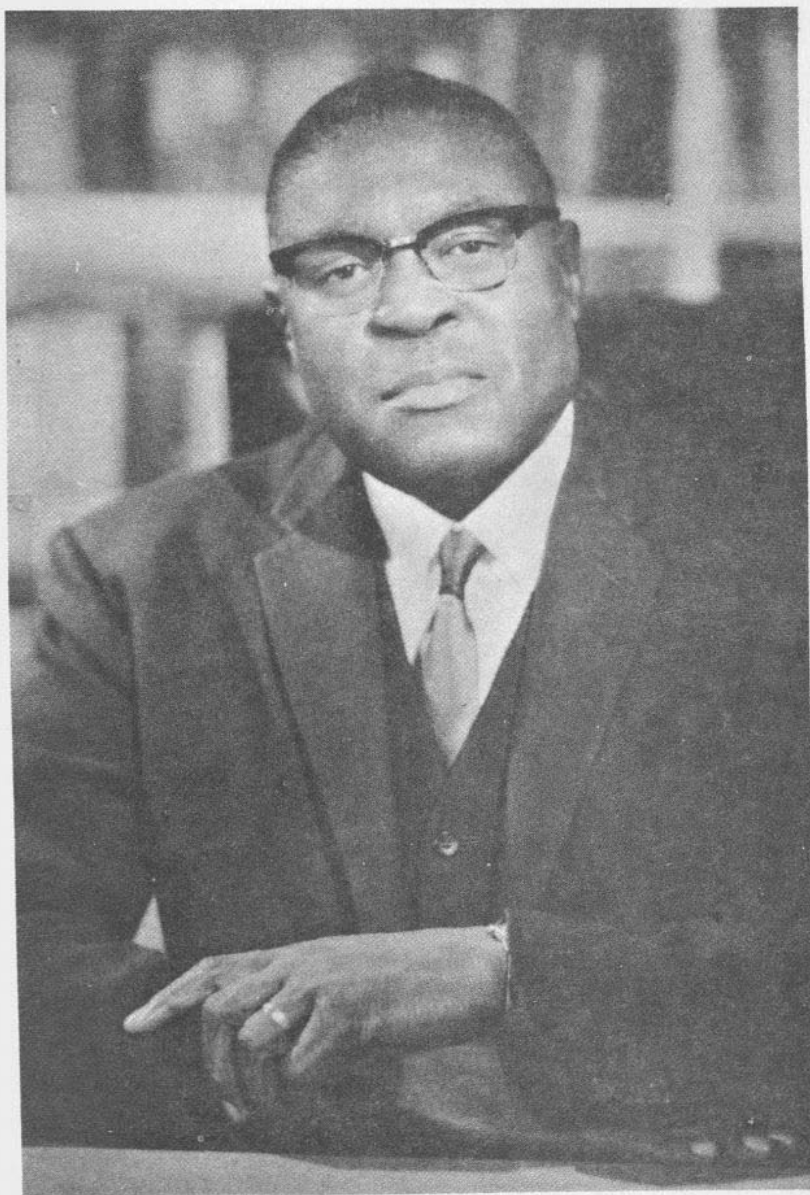
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It is with sincere gratitude that we the Historical Commission thank several persons for their cooperation in helping this manuscript become a reality: Dr. I. H. Henderson, Jr., for his foresight in seeing a real need for the preservation of a history of the National Baptists of Missouri, and for establishing a Historical Commission which enabled this material to be assimilated. Dr. Lorenzo Green gave invaluable assistance in helping to establish an outline for the book. Mr. Antonio Holland for his methodological approach to gathering data. Mrs. Clara Bryant for reading and critizing the manuscript. Special recognition must go to Miss Clara Small who spent hours in rewriting materials, and offering valuable assistance as to style and content. Most of all we are endebted to Second Baptist Church for permitting our most efficient secretary, Miss Jean Rencher, sufficient time to work on the manuscript for over a year.

Special thanks to the co-author Alberta D. Shipley who died as the final chapter was being written.

David O. Shipley



President J. H. Jackson

National Baptist Convention, U. S. A., Inc.

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*Missionary Baptist State Convention
of Missouri*

Organized 1889



REV. ISAIAH H. HENDERSON, JR., PRESIDENT

PREFACE

Why another book on the black Church since volumes of scholarly materials have been made available to the reading public in rapid succession over the last decade?

The black Church is not the only institution that continues to focus in upon itself, to clarify its position and update her resources—but it is the institution that needs to be better understood by the masses in a period in history when its survival and effectiveness is so desperately needed in a world of constant change and fermentation.

What is needed today is not only an authentic, scholarly documented book, written with historical accuracy for students of history, but one that has a humanness, a heart, that moves the emotions and visions of a depressed peoples to give them—the masses—in the institutions or on the street, a feeling of pride and involvement, as if to say, "They were there."

This is a book written about black people, who through their pooling of their economic resources of pennies, nickles and dimes, have built one of the strongest black religious and social institutions in the world, that has, to a large degree, shaped the political, economic, educational and social structures of the black community.

This book seeks to serve as a reminder, to retrace a history, much of it unrecorded, and place in written form for generations yet unborn, "Our Story".

As our nation prepares to celebrate her second centennial, and the state of Missouri her progress, the black Church writes for all time in this state, the history no people should ever be permitted to forget—The Black Church in Missouri, the People's History.

David O. Shipley, Sr.

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PART ONE:

A Nation Of Promise

Generations come and go and the earth is filled with graves of the forgotten and unknown. But what men have said, what they have been and what they have accomplished live on and do not completely disappear. Their dreams and beliefs are a part of their ancestry and of ours, and it is our task to preserve them for those who follow after us.

The history of the Black man in America has been a history of struggle. He struggled with his captors in Africa and again on the slave ships. He struggled with his emotion on Southern auction blocks and plantations and struggled to stay alive in a strange country with a strange language and strange customs.

But always he dreamed of freedom, justice and human dignity. When or where that dream began no one really knows; perhaps back in days when all was "formless and void, and darkness was over the deep and when God said "Let there be". With that perpetual dream has come a lengthening shadow that seeks to abort in spite of noble beginnings and courageous movements.

On Liberty Island, in New York City's harbor, stands an enormous statue which is known today as the Statue of Liberty, a symbol of hope, promise, and opportunity. The statue represents the figure of a woman clutching the torch of freedom and liberty in her upraised right hand. . . . A broken shackle at her feet symbolizes the bonds broken in the struggle for freedom. Inside the pedestal is inscribed "The New Colossus," a poem by Emma Lazarus. A part of it reads:

Give me your tired,
your poor,
your huddled masses yearning
to breathe free.

The wretched refuse of your teeming shore.
Send these, the homeless,
tempest-tost to me,
I lift my lamp beside the golden door!¹

In the city of Philadelphia stands the enormous 2,080 - pound Liberty Bell which hung originally in Independence Hall and first rang after the signing of the Declaration of Independence. It bears the inscription:

¹American Educator Encyclopedia, Vol. 9 (Illinois: The United Educators, Inc., 1965) p. L. 122

"Proclaim liberty throughout all the land unto all the inhabitants there of (Lev. 25:10). The bell was cracked at its first ringing, was recast in 1753 and again cracked while tolling on the funeral day of Chief Justice John Marshall, July 8, 1835."²

Such a beautiful bell, but the crack adds both truth and pity—truth because a nation set out with such great promise, a land of the free, with the idea of liberty and justice for all; that a people of different origin, race, religion could live together under God.

What a great dream! A noble beginning!

But also what a deep pity because we have never fulfilled the promise or realized the dream but have remained on the level of greed and selfishness. Langston Hughes, a native Missourian, caught the deep yearning of this dream that is so tied up with human existence, closer than the very air one breathes and he asks a question after eight wars and three-hundred years of servitude.

What happens to a dream deferred?

Does it dry up

Like a raisin in the sun?

Or fester like a sore—
and then run?

Does it stink like rotten meat?

Or crust and sugar over—
like syrupy sweet?

Maybe it just sags
like a heavy load.

Or does it explode.³

From the very beginning, before the Mayflower or even before the discovery of the New World, the migrations had begun to these shores. Out of Siberia came the Indians, over 350 tribes and 100 dialects, with their special gifts only to be driven from their new home, massacred and placed later on government controlled reservations. To these shores came the **Hispanics** with their gifts to enrich its' culture. Many cities bear Spanish names; the architecture of many of our buildings is Spanish in origin. They all came, Cubans, Mexicans, Spanish-Americans, Mexican-Americans, Puerto Ricans, from Central and South America. They came to the nation of promise and hope.

To these shores came the Europeans in search for a life of freedom. . . . "Many came as displaced persons and made sacrifices to make the American dream a reality."⁴ They all came, Germans, Slavic, Latin, Baltic and Scandinavians with their colorful and unique qualities to add their special gifts to the various life styles of our nation.

To these shores of opportunity came the Orientals. They came not seeking religious freedom or to escape oppression. They came in search of opportunities in the New World, but often found instead walls of prejudice and discrimination. Yet, they remained to enrich our culture.

INDENTURED SERVANTS

Blacks came to the New World as explorers, servants and slaves. The first thirty blacks are said to have come with Balboa in 1513—as explorers. To these shores from West Africa on August 20, 1619 came twenty involuntary blacks to the colonies, not as immigrants, seeking religious freedom, political asylum or employment, but as indentured servants, put

²Ibid.

³Arna Bontemps, *American Negro Poetry* (Massachusetts: Colonial Press Inc., 1963) p. 67.

⁴*Home Missions*, (Georgia: Southern Baptist Convention, 1974) p. 13.

ashore by the captain of a Dutch frigate. That day, a cloud was cast across this new land of hope, for no other cargo ever shipped to the colonies was to prove so explosive an influence in shaping the future of America - for good and for evil.

No one knows exactly what happened to those first twenty African people to reach the new land. Some historians believe they were treated much like the white indentured servants who were sent to the colonies. They worked on the tobacco plantations, and after serving their "time" bought their freedom and some land of their own, married and had children.

Most of the indentured servants came from England. According to Marcellus Thum:

In those days, a man or woman could be "indentured" or forced into bondage for not paying debts, or a son or daughter might be indentured for a father's debt. Molly Welsh, the white English mother of the black inventor Benjamin Banneker, was shipped to Maryland and indentured for seven years because she was accused of stealing a pail of milk!⁵

Under the British Common Law that governed the early American Colonies, an indentured servant could not be permanently enslaved. This short term worker, however, created greater problems for the planter who needed permanent laborers to work the fields if they were to make a profit. In 1669 the laws in the Virginia Colony changed the condition of people in bondage from indentured servitude to permanent slavery. Other colonies followed their example in an attempt to secure their labor force.

SLAVES

The early Africans might have been lucky enough to serve their time and secure their freedom, but the black people who arrived later were not so fortunate, because those to arrive later came in shackles and chains to be slaves for life. The evil of slavery continued to transform and distort everything it touched.

Under this new American Slave System the master was absolute. Slaves depended upon him for food, shelter, clothing, decision making and even life itself. The real self had to be forgotten - name, background, family, tribal traditions, values, and loyalties except those imposed by the Master.

In New England the situation was different. While the first slave was sold in New England in 1638 . . . the use of slaves as field hands never became the custom in the New England Colonies. Instead of being a plantation owner, the wealthy man . . . made his fortunes by becoming a merchant or ship owner.

EXPANSION OF SLAVERY

When Eli Whitney invested the cotton gin in 1793 it created a new situation. Before the invention of the gin, it took a worker a whole day to gin a pound of cotton lint by hand. The following will illustrate the impact of this invention:

. . . Cotton was a small industry, producing only 6,000 bales a year. After the invention of the gin, production of cotton grew to cover 6,000,000 bales a year. Naturally more and more slaves were needed to work the cotton fields upon which finally most of the economy of the South depended.⁶

Sugar cane, like cotton, became extremely profitable to grow with the invention of a process of boiling the cane juice in vacuum pans to make sugar

⁵Marcellus Thum, *Exploring Black America* (New York: Atheneum, 1975) p. 10

⁶*Ibid.*, p. 18

crystals by Norbert Rillieux in 1843. It, too, required a large labor force. To supply that slave labor force, the domestic slave trade became an important business, so the older states . . . "devoted themselves to slave breeding for the market. This flourished even more because of the restrictions on the African Slave trade."⁷

DECULTURALIZATION

Before slaves were brought into the American Colonies, they were subjected to the dehumanizing process of being stripped of their social heritage. Captured on their own soil, held in concentration camps, slaves according to E. Franklin Frazier:

. . . Without any regard for sex or family and tribal affiliations were kept until some slaver came along to buy a cargo for the markets of the New World. This period of dehumanization was followed by the 'middle passage', the voyage across the Atlantic Ocean to the slave markets of the West Indies and finally the indigo, tobacco, and cotton plantations of what was to become later the United States.⁸

The process of dehumanization was continued in the New World. First, small numbers of new slaves were assigned to groups among old slaves who had by this time acquired their plantation habits. They were then put to the task of learning their master's language. "Any attempt on the part of the slaves to preserve or use their native language was discouraged or prohibited."⁹ On large plantations the slaves were under strict discipline by the overseer. "It was a general rule that there could be no assembling of five or more slaves without the presence of a white man. This applied especially to their gathering for religious purposes."¹⁰ Even the slave quarters were under the watchful eye of the overseer. On the smaller plantations it was not unusual for the slave to work in the fields beside their white masters.

Every effort was put forth to destroy any social cohesion that made any attempt at uniting the slaves. If a slave who spoke the same African language was found communicating with another of the same tribe, it was the policy of the master to separate them or even trade the slave or sell him. Some scholars have believed the stripping process was so severe that all traces of social cohesion among the slaves was totally destroyed. Very few slaves ever learned to read, much less write.

It was not uncommon for a dozen slaves to huddle together in one room on beds of straw, on the floor. The principal food consisted of corn meal and salt herring. Diaries, Journals and Court Cases, revealed extreme cruelty, branding and mutilations occurred too often. Yet those thousands of men and women, ". . . although brought to this country in chains, helped beat back the wilderness and forge a nation. Their lives were woven into the very warp and woof of America."¹¹

There are evidences if one searches hard enough, that help one conclude that although stripped of every external remembrance of the past, there were areas of the slaves' abilities which could not be wiped out. Some of the slaves were skilled iron men, craftsmen, artisans, and they followed their craft throughout the colonies:

" . . . landmarks from the days of slavery can be found. The lovely plantation homes that still dot the southland are, in a way, a monument

⁷Carter Godwin Woodson, *The Negro in Our History* (Washington, D. C.: The Associated Publishing, Inc., 1947) p. 219.

⁸E. Franklin Frazier, *The Negro Church in America* (New York: Schocken Books, 1963) p. 2.

⁹*Ibid.*, p. 3.

¹⁰*Ibid.*

¹¹Thum, *op. cit.*, p. 23.

to slavery. . . . The gracious lives of the Southern planters, the beautiful ante-bellum homes themselves, could never have come into being, much less been maintained, without the constant labor of hundreds of slaves.¹²

Hand made brick, lumber, iron work shows the tremendous talent and skill of slaves brought into these colonies.

FREE BLACKS

In 1840 there were more than 400,000 free blacks in the country. Some had bought their freedom while others had been given freedom upon the death of a master. "A few slaves sued for their freedom in a court of law, like Elizabeth Freeman, who won her case in Massachusetts in 1781, and Dred Scott, who lost his in Missouri in 1857."¹³

Most of the free blacks lived in cities and were engaged in various occupations as teachers, blacksmiths, iron workers, and skilled artisans. Over half of the American seamen before the Civil War were black, many serving on whaling ships. "There were even a few free blacks who managed to amass small fortunes, such as Thomy Lafon of New Orleans and James Forten of Philadelphia."¹⁴

Whether free blacks lived in the North or South they usually encountered the same prejudice as slaves. In many states a black man, although free, was not allowed to live within their borders, and any who came into the state were automatically considered slaves. And so the shadow of disappointment rested upon the black people.

RELIGION IN THE LIFE OF THE SLAVE

The Church, for a hundred years, took no real steps to minister to black people; it had no such worldly interest and was content to ignore the African despite the fact . . . "that a basic explanation for slavery was that it was ordained of God for the benefit of the slave."¹⁵ From the very beginning blacks were looked down upon by the English. There was no real interest in permitting blacks to attend religious services or be instructed in the Catechism. Their main tasks were the cultivation of land and the harvesting of crops.

There was also that growing fear of social equality, that if blacks were treated with dignity and respect, they would be more difficult to control. Their heathen religious practices, as they were called by land owners were suppressed. Although DuBois believed that . . . "the Negro Church was 'the only social institution among the Negroes which started in the African forest and survived slavery' and that 'under the leadership of the priest and medicine man' the church preserved the remnants of African tribal life."¹⁶

Perhaps there are some roots that grow very deep in the African religion that we of the West seem to forget. Religion to the West African was an integral part of life. Most West Africans believed in one Supreme God who created the earth. They also accepted numerous lesser gods. The basic concept of African religion was that of "life force." Africans believed the "life force" of the Creator was present in all things - people, animals, rocks and plants. They believed this "life force" could still have effect on living people. This belief often led them into superstition and magic.

¹²Ibid.

¹³Ibid., p. 20.

¹⁴Ibid.

¹⁵*Ebony*, August 1975, p. 86.

¹⁶Frazier, op. cit., pgs. 5,6.

This ever present "life force" gave them comfort in the new world in order to withstand the abuses of slavery.

But the real question, "How should these blacks be treated, as inferiors or as equals?" the Church refused to answer. When America was being settled in the Seventeenth Century, according to English law, when a slave was baptized as a Christian, he automatically became free. There were the long discussions as to whether or not a slave had a soul. The Anglican Church finally ruled that baptism did not alter the civil status of the slaves. This developing self-justifying conviction that blacks were the inferiors of whites took shape in many forms.

There were also questions raised as to how sincere the plantation owners were. Were they really concerned about the souls of the black slaves, development etc., or was Christianity being used simply as a means of discipline and control? Several statements heighten this concern. One statement was:

There were some misgivings and in some instances strong opposition to acquainting the Negro with the Bible. This fear of teaching the slaves the Bible was tied up with the laws against teaching slaves to read and write. But it was also feared that the slave would find in the Bible implications of human equality which would incite the Negro to make efforts to free himself. Opposition to teaching the Negro the Bible declined, as masters became convinced that sufficient justification for slavery could be found in the New Testament. In fact, some masters became convinced that some of the best slaves—that is, those amenable to control by their white masters—were those who read the Bible.¹⁷

A SLAVE CATECHISM

Control of the slave was exercised through religion, whether encouraged as a type of escape from the trouble of the world or used as a form of indoctrination. The all-slave church gave birth to the spirituals with their apparent emphasis on a promised land in the hereafter. The spirituals, however, may not have been so "otherworldly" as, at first blush, they sounded. They possessed double meanings, and undoubtedly many slaves interpreted the language of the spirituals in a manner unsuspected by white listeners. They were frequently used as secret codes for the Underground Railroad.

An example of one form of indoctrination, however, is found in this slave catechism.

Q. Who keeps the snakes and all bad things from hurting you?

A. God does.

Q. Who gave you a master and a mistress?

A. God gave them to me.

Q. Who says that you must obey them?

A. God says that I must.

Q. What book tells you these things?

A. The Bible.

Q. How does God do all his work?

A. He always does it right.

Q. Does God love to work?

A. Yes, God is always at work.

Q. Do the angels work?

A. Yes, they do what God tells them.

¹⁷Ibid, p. 10.

- Q. Do they love to work?
 A. Yes, they love to please God.
 Q. What does God say about your work?
 A. He that will not work shall not eat.
 Q. Did Adam and Eve have to work?
 A. Yes, they had to keep the garden.
 Q. Was it hard to keep that garden?
 A. No, it was very easy.
 Q. What makes the crops so hard to grow now?
 A. Sin makes it.
 Q. What makes you lazy?
 A. My wicked heart.
 Q. How do you know your heart is wicked?
 A. I feel it every day.
 Q. Who teaches you so many wicked things?
 A. The Devil.
 Q. Must you let the Devil teach you?
 A. No, I must not.¹⁸

INSTITUTIONALIZED RELIGION AND THE SLAVE

The Churches vacillated back and forth as to their stand on slavery, but finally the Churches were caught up in the controversy and ultimately split -- the Methodist in 1844, the Baptists in 1845, and the Presbyterians in 1861. The Negro, except for having his name on the Church record, was practically an outsider. Negroes were forbidden to hold meetings except under the watchful eye of the white overseers.

Blacks saw the Church being used by the slave masters as an instrument of oppression rather than an instrument of love, liberation and celebration of life. Blacks were forced to occupy pews in the gallery. Often not permitted to enter the Church building at all, they would listen to the services through an open door or window. It was not uncommon for whites to refuse to commune at the same table with blacks, and blacks had to wait until after the service had concluded in order to partake of the Lord's Supper. Even more degrading was the fact that blacks were never fully ordained as ministers in the Church.

As the number of blacks increased in white Churches, there was considerable apprehension among whites. By the time Thomas Jefferson crafted the Declaration of Independence, blacks in large numbers had accepted the Christian faith and were a substantial segment of the Church. Nat Turner and Gabriel Prosser were devout Christians, but slavery was inconsistent with what they believed the Christian faith ought to be. Many revolts and insurrections were led against the evil practice of slavery. Much of the strategy for escape, were planned at religious gatherings; a good example was the Underground Railroad. Smith, in *A History of the Black Church* wrote:

The fires of freedom burned in the hearts of the early black Christians. Sojourner Truth, who experienced the ignominy of being sold three times, gained her freedom and declared that 'The Lord had commanded her to travel throughout the land to declare truth!' She was an anti-slavery speaker par excellence. Under religious motivation black Christians staged revolts for freedom.¹⁹

¹⁸See Frederick Douglas' Paper, June 2, 1854, from the Southern Episcopalian, Charleston, S.C., April 1854.

¹⁹James Smith, *A History of the Black Church* (paper read at the Institute of Black Theology, Missouri School of Religion, Columbia, Mo., April 6, 1970).

Black Christians never accepted their fate as captives in a strange land. They must have acquired this stubborn resistance to bondage and acceptance of their allegiance to a higher power, from those ancient words when God said, "let us"...

THE EMERGING INVISIBLE INSTITUTION THE BLACK CHURCH

The Black Church cannot be understood in traditional theological terms; for the Black Church is a protective fortress, behind which the black man has protected himself from the hostile world. It is an instrument of hope and his weapon of protest in a world where his voice is muted.

From colonial days to the war between the states, it was a fairly accepted practice for slaves and free blacks to worship with the white master. Slaves were acquired to have their master's consent to attend Church and to become a member. Blacks were identified on Church records by indicating, "Man of Color", "Servant", "African", "Jenny" or "Adam". Only first names were used before the Civil War.

Slaves filled the galleries of large churches, or sat on the back bench in the smaller churches. Often the white preacher would gather them together in groups on Sunday afternoon for services in the sanctuaries of the white churches or more frequently in the open air in a grove of trees. This form of separation and insult caused great unrest among many black preachers and was a strong factor in the establishment of their own churches.

Economic cooperation on the part of free blacks who pooled their economic resources and buying power often began with the Church. It offered a new form of communal life. Mutual aid societies grew out of the churches. For example, the Free African Society which was organized in Philadelphia in 1787, was organized by Absalom Jones and Richard Allen, who also led the succession from the Methodist Church. Each of them had been dragged to his feet when attempting to worship in the St. George Methodist Episcopal Church. Leaving the Church in humiliation and disgust each set out to found his own church and denomination.

Some ministers were organizers of various fraternal and self-help societies. One such secret society, the Knights of Liberty, was organized by Reverend Moses Dickson, who was born in 1824. This organization was active in the Underground Railroad. After the war this group disbanded and he subsequently organized the First Temple of Tabernacle of the Knights and Daughters of Tabor in Independence, Missouri in 1871. The goal of this group was to spread the Christian Religion and Education.

Rev. Washington Browne, a former slave born in Georgia in 1849, organized the Grand United Order of True Reformers with emphasis on Economic-Cooperation. In 1876, he organized "The Grand Fountain of True Reformers", seeking to create a Mutual Benefit Society.

Other ministers were primarily involved in the pulpit. In the northern colonies there were outstanding black ministers like Lemuel Haynes, Samuel Ward and Henry Highland Garnet, who preached to all white congregations, as did John Chavis, an outstanding black Presbyterian minister-teacher in North Carolina.

There was also Thomas Paul who organized The Abyssinian Baptist Church in New York, 1809. In the South, there were ex-slave preachers who were also forming independent churches - George Liele, Jesse Peters, David George and Palmer, an itinerant exhorter and Andrew Bryan. Lott Carey, a slave sent to work in a tobacco warehouse, who in 1807 was converted, purchased his freedom in 1813. In 1821 he went to Liberia as a missionary and established The First Baptist Church of Monrovia.

Another slave named Ceasar McLemore, was such a powerful preacher that a State Baptist Convention purchased him from his master in the early 1840's. He was allowed to evangelize among the black servants. Churches for blacks by blacks were formed in Virginia, Georgia and Kentucky.

Yet, there were moving on the horizon events which were to impede the progress of the black churches. Before the War for Independence, slaves had been protesting their lot. During and after the Revolutionary War, blacks were petitioning the state and federal government to outlaw the slave trade. Such notables as Prince Hall, Benjamin Banneker, Absalom Jones, and Richard Allen issued strong denunciations of slavery. By 1830 there were over 50 black abolitionists groups.

When the protests became action oriented, however, tides of fear and hatred rose to the surface. Several slave revolts culminated in August 1831 with an aborted bloody insurrection of slaves in Southampton County, Virginia, led by a Black Baptist Preacher, Nat Turner. This revolt caused legislatures to pass laws prohibiting any assembly of blacks, whether for religious or secular purposes.

Black preachers could not serve their congregation except under the strict supervision of a white person. Several states followed the course set by Virginia which banned all preaching and public speaking by blacks. This was not to be the end of insurrections and revolts, however. White churches which had large numbers of black members became more uneasy. Thus the debate, "What should be done with the growing number of black members?" could not be silenced.

In Richmond, Virginia, there was one ready solution. The pastor and members of The First Baptist Church, in 1838, decided to organize blacks into a church of their own, The First African Baptist Church. Since the laws forbade such an assembly of blacks, white overseers were appointed. This plan was copied and used throughout the Pre-Civil War period. As new states entered the Union the same plan or facsimiles of it were adopted. Missouri was no exception when it applied for statehood.

MISSOURI BECOMES A STATE

Racial bitterness and strife could be seen and felt everywhere. The nations' economy was weak and the early pioneers dreamed dreams, but rarely if ever were they fulfilled. The young grew old too fast, and the old died too soon. Their days and lives were filled with the hard work of clearing land and building buildings.

Then came the purchase of the Louisiana Territory by the United States from France in 1803, virtually opening up a new world of uncultivated land (consisting of the present states: Missouri, Arkansas, and upper Louisiana). Immigrants came and brought with them their slaves from Virginia, Kentucky, Tennessee, and the Carolinas. Yet, the first slaves had been brought into this territory in the early 1700's when 500 were brought up the Mississippi to work in the lead mines at St. Genvieve. Tradition has it that Phillippe Francois Renault introduced slavery with the bringing of blacks from Santo Domingo.

The first importation of African slaves into the settlement which was to become the city of St. Louis is impossible to ascertain. It is possible that the French who fled to St. Louis (which was then French soil) to keep from falling under English domination brought slaves with them since they were from such slaveholding places as New Orleans and other surrounding villages. If so, then slavery was established as a regular feature of life in St. Louis not later than 1765.

SLAVE CODES

The Black Code of Louisiana (proclaimed in 1724) was in use throughout the area during that time. It not only had provisions to control the slaves, but it also dealt with the movement of free Negroes while it defined and limited the powers of the masters.

It is too lengthy to insert in full, but reference to a few sections is sufficient to show the conditions which it was designed to meet. If a master, for instance, allowed his slave to work on Sunday, the Negro was confiscated. Negro children followed the condition of their mothers. If she was free they were born free, even though the father might be a slave; if she were a slave the children became the property of her owners. Slaves could not be witnesses in either a civil or criminal action, except when there was default of competent white witnesses, and in no event could they be witnesses either for or against their masters. They could not be witnesses either for or against their masters nor could they be parties to a civil suit or complainants in criminal causes. If a slave struck his master, or any member of his family with sufficient force to cause a bruise or to draw blood, he was liable to capital punishment, as he was also for any other "outrages or acts of violence" committed against free white persons. Stealing of horses or cattle, "according to the circumstances of the case," was a capital offense. A runaway slave who did not surrender himself within one month after having been denounced to the authorities, "shall have his ears cut off and shall be branded with the flower de luce on his shoulder. For the second offense within that time he shall be hamstrung and branded on the other shoulder, and for a third offense he shall be executed." When a slave was sentenced to death for a crime in which his master did not participate, he was to be appraised by two persons whom the judge appointed and the value of the slave was to be paid to the owner; to raise this sum "a proportional tax shall be laid on each side."²⁰

There were additional conditions imposed on slaves and owners by the Black Codes. Labor was to begin at the break of day and to cease at the approach of night. It was permissible to fire on blacks who had deserted their masters or those who entered a plantation with an intent to steal. If a strange black was permitted to visit a plantation after dark, the owner was fined \$10. No slave was permitted to leave the plantation of his master without written permission. No planter was allowed to employ more than two slaves to hunt for him at the same time. No slave was allowed to sell anything without permission of his master. A slave could not own a gun. A slave marriage could be honored or ignored by the master, since a slave marriage was merely moral agreement.

By the time Missouri was admitted to the Union in 1821 as a State, there was growing unrest. This apprehension on the part of planters was due to their unsuccessful attempt to enslave the Indians, while they had an ever increasing need for laborers. Regrettably, but logically, their attention shifted to blacks. Missouri had from the beginning been a battleground for those who favored slavery and those who opposed it and the question of slavery was in everyone's thoughts.

What once was a wilderness area was becoming active with settlers and investors and suspicion. Slaves were creating insurrections and this news was being circulated. There was great fear.

Since slaves were being used in a wide variety of tasks: as field hands, miners, cooks, maids, butlers, valets, blacksmiths, carpenters, craftsmen, in order to control this expanding slave system, a series of laws, known as slave codes, were continuing to be enacted. Under the territorial slave codes of 1804, slaves had been made personal property, and each revision of the laws drafted thereafter, kept this precedent in mind. The State Constitution of 1820 provided that slaves were not to be emancipated without

the consent of their masters. In 1825, a law as passed declaring Blacks to be incompetent as witnesses in legal cases where a white person was involved. "In 1835, the Missouri General Assembly cited its constitutional authority to pass such laws as may be necessary . . . to prevent free negroes and mulattoes from coming to, and settling in this state, under any pretext what so ever." In 1847, an ordinance was enacted prohibiting the education of Blacks. The Legislature passed laws requiring free blacks, who wished to reside in a Missouri county to obtain a license from the County Court. The license was only good in the county it was issued. A bond was required which could be revoked if the court decided the black had become a nuisance of society.

THE CHURCH IN MISSOURI DURING SLAVERY YEARS

Whites and blacks shared a common religious life in many churches of Missouri, but the wind of change was moving in upon them.

The First African Baptist Church in St. Louis was an exception for it initiated the movement in Missouri among Black Churches.

FIRST AFRICAN BAPTIST CHURCH

On May 3, 1789, a child was born to slave parents. He was given his masters name, John Berry Meachum. His father was a Baptist preacher, but no mention was made of the status of his mother. As young Meachum matured, he became an apprentice to a skilled craftsman and learned to become a skilled carpenter, cabinet-maker, cooper or barrel maker.

Meachum was brought to Kentucky by his slave master with his other personal possessions. While in Kentucky, Meachum earned and saved enough money to buy his freedom, and the freedom of his father. He fell in love and married a slave woman and started a family. His wife's master moved to Missouri taking Meachum's wife and children. Meachum followed her and arrived in St. Louis in 1815. He was soon employed as a skilled craftsman. He later bought his family's freedom and brought them to St. Louis to live. Meachum and his wife, became devoted workers with John Mason Peck and John Welch, white Baptist Missionaries, who were beginning their first major assignment among free blacks.

A Sunday school was started in the village of St. Louis and within five weeks it had grown from fourteen (14) to ninety (90) pupils. They were taught to read, understand scripture and were involved in services of worship. The attendance was greater than one small room could accommodate, so the group was divided along racial lines. Blacks were organized into a group in 1825 under the leadership of John Berry Meachum, with Peck maintaining somewhat of a supervisory role.

In February 1825, Meachum was ordained a minister; during that same year he founded and pastored The First African Baptist Church, the first black Protestant congregation west of the Mississippi River. The first meeting house was a brick structure built in 1827, at Third and Almond Streets.

By 1836, Meachum had purchased about twenty slaves, whom he trained in work skills. He never sold them again, so that when they finished training and secured employment, they were able to save enough to pay back the purchase price for their freedom and were set free. Meachum and his workers prospered on the steamboat in shipping, but he never lost his zeal for all men to not only be free, but to be equipped with knowledge and skills. He worked untiringly to that end.

In spite of a Missouri law that made it illegal to teach slaves how to read, Meachum operated a school in the basement of his church. After authorities had crashed his school on several occasions, with the threat of jail, Meachum equipped one of his boats with a library and anchored it in Mid-Mississippi, which was federal property outside state jurisdiction. Children were ferried each day by skiff to and from the river bank. Eastern teachers came to help, he set tuition at one dollar per month; however, those children, slaves or free, who couldn't afford it were never kept away. One outstanding student to attend the "Freedom School", was James Milton Turner, who was later in life to be the First Black diplomat appointed by President U. S. Grant in 1871 as ambassador to Liberia. Turner was also one of the founders of Lincoln University at Jefferson City, Missouri.

On March 11, 1853, Meachum presided over an organizational meeting to form a Western Colored Baptist Convention and was elected vice-president. On February 19, 1854, as John Berry Meachum stood in his pulpit as he had done for some thirty-eight years, he announced his text and gave his life to death. John Berry Meachum died before slavery and the ban on learning were abolished by laws in Missouri, but the dream of freedom, education, a skill and thrift that he forged so deeply into the minds of his people never ceased. The chains fell from their bodies and minds and the day break of freedom could be seen on the distant horizon, although John Berry Meachum's mortal frame was laid to rest on February 21, 1854 in the Baptist burial ground in Bellefontaine Cemetery, St. Louis, Missouri.

The successor to John Berry Meachum, was a former student of the "Freedom School", Emmanuel Cartwright, (Founder of Second Baptist Church in Jefferson City, Mo. and First Baptist Church, Webster Groves, Mo.).²¹ Later ministers were James R. Young, Thomas Jefferson, Henry Thompson, E. C. Cole, H. H. Harris, Richard H. Cole, O. Clay Maxwell, James Madison Bracy, William Conn and Benjamin Carroll.

THE SECOND AFRICAN BAPTIST CHURCH

The Second African Baptist Church, now known as Central Baptist Church, is a child of First African Baptist Church. Second African was established on the 22nd of March 1846, under the leadership of Revs. Richard Sneether and J. R. Anderson (a product of The Freedom School). Worship was started in the hall adjoining the Liberty Engine House at Third and Frankoin Avenue. From the very beginning meetings were well attended and continued to increase. There was a deep desire by some to sever relations with the Mother Church because it was felt that the members had moved too far North and needed a church closer than Almond Street. There was also the widening generation gap and the desire on the part of both for more personal involvement in decision making. This move was not welcomed by the Mother Church, but time heals many wounds.

On October 24, 1847, the young Church was formally set apart and constituted a regular Baptist Church. The organizing council members were Rev. Mr. Nelson, who gave the address to the Church and Brother Bailey of the North Church; the Rev. Dr. Lynd, who gave the right hand of fellowship, and Brother P. J. Thompson, who served as Secretary Pro Tem, from Second Church (white); and Rev. Mr. Parey from Indiana, who concluded the service with prayer.

There were twenty-three original charter members: John Phillips, J. C. Walker, W. P. Brooks, Sylvia Glasgow, Letitia Jackson, Agnes Jefferson, Fannie Hill, Corehenia Bartlet, Samuel Green, Squire Brown, Randolph

²¹John Richard Anderson, *A Sermon on the Life, Character, & Death of Rev. John B. Meachum* (Preached in the Second Colored Baptist Church, April 2, 1954). See appendix.

Smith, Tomsel Jackson, Emily Lee, Mary Anderson, Winnie McKinney, Jeff Camp, Tarlton Jackson, Hester Jefferson, Angeline Camp, Matilda D. Anderson, Betsey Gray and Martha Augustus.

As early as 1846, these laymen had been holding prayer meetings in the homes of Brother and Sister Lewis and Sophie Scott, and Patrick Sexton. Finally, they secured a hall at Third and Franklin Avenue (then Cherry Street) adjoining the Liberty Engine House. Rev. Sneethen was chosen the pastor. Richard Sneethen was a man of stalwart character, a strong preacher of the gospel and an uncompromising Baptist. Rev. S. P. Anderson, who lived in New York City, thought highly of Rev. Sneethen. He felt he was a great man because of his honesty and uprightness. He had full charge of all the affairs of his church both temporal and spiritual and paid all bills. His word was law upon all lines and he never betrayed a trust. We must remember the times and the untutored condition of the people, most of whom were slaves.

On May 17th and 18th, 1849, St. Louis was almost destroyed by fire. This event is mentioned here because the steamers were filled with Negro stewards, stewardesses and waiters, and many of the stevedores handling the freight on the wharf were Negroes. Several Negro business men served these boats with foodstuffs. Along this or a similar line of steamers John Berry Meachum, Pastor First Baptist Church, sailed his steamer serving them with foodstuffs. (See Duncan's *History of Missouri Baptists*, page 756). Many black people so employed were members of The Second Colored Baptist Church and were worshippers at Liberty Hall. One such person, Anthony Brown, was a river steward who "brought in" much money to build the first place of worship on 8th Street; he was later an honored trustee. It should be remembered that while this conflagration was raging, the terrible epidemic of cholera was at the same time taking hundreds of lives weekly; and Negroes, bondmen and free, in their proportion, suffered with the rest from fire and disease.

Rev. John R. Anderson succeeded Rev. Sneethen at Second African Church. The Church grew rapidly, but with many problems. Pastor Anderson was young, energetic and sensitive to all these influences, and his congregation caught his spirit as they became involved in community issues.

Pastor Anderson's parents were slaves in Virginia. He was born at Shawnee Town, Illinois. The family to which he belonged moved to Missouri. Residence in a free state, made him, in reality, a freeman; but for a few years, he was treated and worked as a slave. John R. Anderson attended Meachum's "Freedom School" and distinguished himself by his proficiency in reading and meorization. Anderson often referred to this school with the deepest gratitude, saying, that he acquired in it most of his education, both in reading and in theology.

As evening schools were being established in the city, Richard, as he was called, eagerly embraced this opportunity for improvement; but when it was discovered he was not white, he was driven from the school. He was later employed to distribute "The Missouri Republican." He performed his work so well that he was soon taken into the office as a press-roller, later he became a type-setter. As a slave, eleven years old, at Alton, he was employed as a type-setter in the office of Elijah P. Lovejoy, that great crusader against slavery, who edited the "Alton Bee". His work at Alton was abruptly terminated by the burning of the printing office and the murder of the editor by a handful of pro-slavery ruffians from Missouri. As an eyewitness to all this hatred, he stood and gazed in silence on the flaming mass which consumed the press that had dared to speak out against the oppression of his people.

Since the "Freedom School" and the printing office were no longer his teachers, Anderson turned to the Church and those white pastors who could instruct him in the scripture and in theology. He began the study of Greek

when he was in his thirty-eighth year. Later he studied Latin.

Richard Anderson was called as senior minister of Second African Church in 1849. To increase his income Anderson had a side job of cleaning the calaboose, or city prison, and of furnishing the prisoners their rations. He continued on this job to the day of his death. Much of what he earned at the city prison was joyfully cast into the Common Treasury. Anderson's congregation was made up largely of slaves who toiled for their daily bread and of poor free blacks and none ever lacked his attention. In his diary were such notations as (January 28, 1857), "I distributed six loaves of bread to the poor"; (January 29), "I divided one-fourth cord of wood among two poor women." On a keen winter day, he took apart an old stove, lashed the segments with cords into two compact bundles, one of which was laid on a deacon's shoulder and the other on his own. They found their way to the home of a cold needy one, put up the stove and made a fire for the shivering woman. No father was ever more fondly loved by his children than he by the poor of his flock. In the early sixties Rev. Anderson went on an extended visit to the East and while in Boston was made a Mason. Upon his return, he secured permission to set up the McGhee Lodge in St. Louis.

J. Richard Anderson cultivated an ecumenical spirit. He invited all Christian ministers to his pulpit and his house, gave them the best his means allowed, and performed for them the most menial deeds, even to the polishing of their boots.

J. Richard Anderson lived in a slaveholding city with the majority of his church members being slaves. He could not change their condition for a declaration of his sentiments would have excluded him from the houses of the slaveholders, exposed him to violence and blocked his members from access to his Church. His only recourse was to shut the door of his lips against the conviction of his soul. With the fire burning in his bones, he quietly pursued his labor of love. He repressed the pent up fire, for the good of his people, that he might enjoy the privilege of preaching to them the Gospel of Christ and of sympathizing with them in their sufferings.

On January 1st, 1863 Lincoln's Emancipation Proclamation went into effect. Although celebrated in St. Louis with special services of speeches and prayers of thanksgiving and presided over by John R. Anderson, the proclamation did not free Missouri's slaves until January 11, 1865. The Rev. J. R. Anderson, did not live to see Missouri free, for in the summer of 1863, he was given poison by mistake and died suddenly.

Three months after the death of Rev. J. R. Anderson, Rev. J. Freeman Boulden was called from Philadelphia to take the pulpit. He was well known to Central from his previous pastorate at Olivet in Chicago. He served Second Church from 1863 to 1865.

Rev. Boulden, attending the Woodrifer Association in Brooklyn, Illinois in 1864, asked the association to merge Baptist forces and consider working in the Southern part of the Mississippi Valley. Seven states responded to the call when the convention convened in 1864. The Rev. Mr. Boulden, was so convinced of the importance of this work that he resigned from his pulpit to assist in making a religious survey.

While J. F. Boulden was pastor of Second Church, W. P. Brooks one of the original charter members, was ordained to the ministry. William P. Brooks, was born in Essex County Virginia, December 26, 1826, the property of Thomas Pitts. He moved to Missouri in March, 1842 and settled in St. Louis, uniting with the First African Baptist Church, then under the pastorate of J. B. Meachum. Brooks later moved his membership to Second Church. He was originally appointed as a missionary by the American Baptist Home Mission Society.

In September, 1864, The Northwestern and Southern Baptist Convention (Black) was organized in The Eighth Street Church, for the express purpose of evangelizing the Western States and territories. Brooks was appointed missionary for Missouri.

Brooks, burning with the Missionary Spirit, founded many churches throughout the state of Missouri. Through Rev. W. P. Brooks, the Second African Church touched the Churches of Missouri as no other one Church has ever done. Beginning in September 1865, he set out organizing churches. At the time there was known to be black churches only in Hannibal, St. Joseph and Jefferson City.

In September 1865, Brooks organized the First Colored Baptist Church, in Warrensburg. From 1865 to 1868 he organized the following churches: The First Colored Baptist Church, Boonville with twenty (20) members in the winter of 1865; the Chesterfield Churches with twenty-five (25) members and the First Colored Baptist Church in Columbia with twelve (12) members in the spring of 1866; the First Colored Baptist Church of Louisiana with twelve (12) members in July, 1866; the Mt. Zion Church, St. Louis, and the Tipton Colored Baptist Church, Tipton in the summer of 1865; the Colored Baptist Church of Rocheport in the fall of 1866; the Colored Baptist Church of New London; the Colored Baptist Church of Huntsville, April 1867; and the Colored Baptist Church, Mexico the summer of 1867. In January 1868, he began pastoring the Chambers Street Colored Baptist Church of St. Louis and remained there for eight years and nine months. In 1879 he returned to Mission Field. (See life of other ministers in the Appendix).

CIVIL WAR (1861-1865)

In 1861 the bitter Civil War began. Missouri paid a double price for her part in the war. Other states furnished soldiers for one side, but Missouri furnished more than her quota for both sides. Brother fought against brother; neighbor against neighbor.

When the war first broke out black men enthusiastically offered their services, but were denied enlistment on both sides. For blacks, success for the Union meant freedom. The passage of the Militia Act of 1792 barred blacks from the armed forces although they had helped America gain independence in 1783. Missouri had numerous problems. Missouri was torn by strife from within and from without for it had long carried on a border war with Kansas. Missouri even attempted to withdraw from the Union but failed to muster enough votes in 1861. When President Lincoln fixed Missouri's quota of volunteers at 4,000 Unionist Captain Nathaniel Lyon refused to comply. While 300,000 Missourian men fought for the North and South; approximately 2/3 fought for the North and 1/3 for the South. The land was so devastated that some of the counties lay as desolate waste.

On July 17, 1862, Congress gave President Lincoln authority to use Negro Troops. On July 31, 1863 blacks were permitted to enlist in the Union Army. All such volunteers or draftees would be free. Missouri sent 8,400 blacks to fight in the Union Army in an effort to meet their quota.

BLACKS TREATED UNFAIRLY IN THE ARMY

While white soldiers received \$13.00 a month, black soldiers received \$10.00 per month. "Blacks were given inferior weapons and materials, inadequate medical care and, if captured, were killed, until Lincoln and Grant threatened to treat captured Confederates in a similar manner." In 1865, the Confederacy was defeated. President Davis attempted to reverse this policy by using Negro Troops.

END OF SLAVERY IN MISSOURI

On January 11, 1865 slavery was ended in Missouri by Governor Thomas C. Fletcher by Executive Proclamation. "Eleven months and twelve days later, slavery was abolished in the United States by the Thirteenth Amendment."²²

THE INVISIBLE BECOMES VISIBLE

The Civil War resulted in emancipation for approximately 115,000 Missouri slaves. It had a bewildering effect on most of the slaves. Many of the slaves left the plantation poorly prepared for their new life style, having little opportunity for formal education or self development. Some even remained as hired servants on the plantations they once served as slaves.

With independence came a breakdown of the old social order that had long existed between master and slave. Laws were speedily enacted to curb blacks, to insure a labor force and a separation of the races along social lines. In some areas, blacks were not allowed to vote. Fines were imposed for seditious speeches, violating curfews and the possession of firearms. Blacks were restricted as to where they could purchase and rent property or live and absence from work was taken as a serious offense. Reconstruction began after it was quite clear that many whites had no intention of granting full citizenship to their former slaves.

The Bureau of Refugees, Freedmen and Abandoned Lands was created by The War Department in 1865 to supervise and manage all abandoned lands and to lease and sell to ex-slaves the land in forty acre parcels. Blacks were anxious to secure land and own farms. The Bureau received nearly 800,000 acres of land and property amounting to over 5,000 pieces which were leased to freedmen. Blacks became the ward of the nation, which also presented many problems. President Lincoln was dead, and the 13th, 14th, and 15th amendments were before the nation. Black men entered into politics and educational activities during the Reconstruction Period of 1866 to 1899. Nevertheless, reversal of the dreams of Blacks began when President Andrew Johnson proclaimed amnesty, restoring all the land to its former owners, and Blacks were forced to surrender it or become laborers.

The white South rose up in opposition to reform movements, voting rights and education for Blacks. They created a reign of terror and Blacks had no power in the political arena. "The terrors of the Ku-Klux-Klan, the lies of Carpetbaggers, the disorganization of industry, and the contradictory advice of friend and foes, left the bewildered serf with no new watchword beyond the old cry for freedom."²³

So the decade flew away, "The revelation of 1876 came and left the half-free serf weary, wondering, but still inspired. Slowly but steadily, in the following years, a new vision began gradually to replace the dream of political power—a powerful movement, the rise of another ideal to guide the unguided, another pillar of fire by night after a clouded day. It was the ideal of 'book-learning'; the curiosity, born of compulsory ignorance.

He began to move with a dim feeling that, to attain his place in the world, he must be himself, and not another. For the first time he sought to analyze the burden he bore upon his back, that dead-weight of social degradation partially masked behind a half-named Negro problem. He felt his poverty; without a cent, without a home, without land, tools, or

²²Official Manual State of Missouri 1973-1974, p. 9.

²³DuBois, op. cit., p. 19.

savings, he had entered into competition with rich, landed, skilled neighbors. To be a poor man is hard, but to be a poor race in a land of dollars is the very bottom of hardships.²⁴

This period is noted for one of mobility of the black population. Blacks were leaving the farms and plantations going to large cities in search of work. Most of the rural areas lost through the migratory movement, whereas generally the urban centers gained.

Negroes were free to organize their independent Churches. Men anxious to preach, organized churches in the community to which Blacks had recently moved, first in their homes, then in store-fronts.

There is one very important point we must not overlook. It is true that the Slave System, the dehumanizing system and all of its practices made worship a difficult experience for Black people. In Missouri, a few churches lost most, and sometimes all Negro members before 1860.

"It is apparent that in the early development of the Negro Church on an institutional basis there was the question of the status of the Negro preachers and Negro communicants in relation to the white church organizations."

Yet, blacks did not organize Churches simply because whites did not want them in theirs. It is true, many didn't; but the Black Church conceived in the womb of Africa and born in slavery in America had a gift for America, a theological gift. The black man saw in American Christianity a contradiction between the Spirit of the Gospel and the American Social System. It was natural for Negroes to implement their freedom by forming separate churches. The Church permitted a degree of self determination not available in other institutions.

The genius of the Black Church is that it has brought a people through the torture chamber that covered a period of two centuries. It has offered a positive, self-affirming attitude so that blacks could accept themselves. The Black Church testifies to the fact that blacks have heard the Gospel Message and teachings that God is no respecter of person. They have accepted their membership in the human race and lay claim to the gifts offered in Jesus Christ.

It was of necessity that the invisible Black Church became visible to function outside the framework of white theology. The religious practices of the slave master had incorporated into its own life and practices the separatist ways of the society, sowing its own seed of destruction. Although it began as a means of separating an unwanted group from public worship, the Black Church was to become the most important institution for Blacks in their struggle. Kenneth Clark saw in this institution both power and weakness. It offers responsibilities and authority available to the black man no where else, but its weakness is its "preoccupation with trivia, with competitiveness, suspiciousness, and a desperate struggle for the empty status, bombast, and show of the ghetto world."²⁵

The potential power of the Black Church lies in its ability to draw large numbers of blacks. The Black Church has many roots, many needs, and many expectations. It became an instrument of escape, a weapon of protest, a schoolroom, a refuge from the hurts and knocks of each day. It was a place of retreat from the dehumanizing forces of the white power structure. It was the Church that provided opportunities for the common man to explore his abilities, an opportunity for self-expression, and a freedom of relaxation. The Church today is all of this and more.

In his book *Blues People*, Leroi Jones presents a graphic account of the way non-material African Cultural Traits manifest themselves in the

²⁴Ibid, pgs. 19, 20.

²⁵Frazier, op. cit., p. 26.

²⁶Nelsen, Yokley, and Nelsen, *The Black Church in America* (London: Basic Books, Inc., 1971) p. 143.

black worship experience. He tells how blues and jazz emerged from the Black Church religious worship. By the young, this is called soul.

The Church had its influence upon art, politics, education - every social endeavor. Never before had so much been expected from what at first appeared to be so unimportant. It grew to be the most important Black institution after the family. It has been the chief agency of social control and has preserved a sense of racial solidarity.

E. F. Frazier sees the Church as affecting the entire intellectual development and outlook of Negroes.

PART TWO:

The Rise Of Black Baptists

NATIONAL ORGANIZATIONS

THE AFRICAN BAPTIST MISSIONARY SOCIETY

Organizations and movements were born and were spreading all over the country. That lone black Church in Silver Bluff, South Carolina, organized in 1773-1775; or the First African Baptist Church of Savannah, Georgia, in 1778, organized by George Leile the first ordained black Baptist preacher; or Joy Street Baptist Church of Boston, organized in 1808 was no isolated concern. It was the birth of a movement that would never cease until the black gift givers had given their fruits to the world. Within a half century larger movements were casting their shadows upon the horizon. One such movement was "The African Baptist Missionary Society," organized in Richmond, Virginia in 1815; during its early years it worked through the American Baptist Union, a northern white organization (1815-1845). From 1845 to 1880 it worked through the Southern Baptist Convention after the white Baptists split over the issue of slavery.

In 1840 **The American Baptist Missionary Convention** was organized at The Abyssinian Baptist Church, New York, under the leadership of Elder John Livingston, moderator. Since it was unable to operate in the South, it covered the northern and middle western states. This was the first major organization by blacks. In 1864, **The Western and Southern Missionary Baptist Convention** was also organized.

In 1866, in Richmond, Virginia, **The American Baptist Convention** and **The Western and Southern Missionary Baptist Convention** merged and became "The Consolidated American Baptist Missionary Convention." This convention was organized into six district conventions.

New movements were being launched everywhere and new ideas and philosophies were being expressed. There was great social disorganization and unrest, clashing idealogies and mistrust, but the bell of freedom had rung and it echoed in every village and hamlet. For the second time

in American history the black man was at the center of the stage. The first time he was there as a slave on the auction block; the second time he was there as a free man relieved of his shackles attempting to pick up the pieces of a shattered life. His priorities were apparent in his eagerness for an education, his desire for a Church where he could worship God under the dictates of his own conscience and his effort toward a community working in solidarity for the good of all. If these dreams were to be realized, they had to begin with the black man himself as he developed his God given talents that had remained un-earthed, unrealized and often unwanted.

The Baptist General Association of the Western States and Territories, organized in 1873, offered an opportunity for the incorporation of these ideals in a religious structure. The Jefferson City Colored Baptists, in 1874, hosted the General Baptist Colored Convention of Missouri, Kansas and adjoining States and Territories. That convention was held with its object being, "the evangelization of the colored people of the west, and taking measures leading to their education. Delegates were drawn from a wide range of associations as indicated in the statistical report provided at the Pleasant Green Baptist Church, Kansas City, Missouri, September 21, 1887. States represented were California, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, Ohio, Wyoming and Ontario.

Key positions in its organization were held by many Missourians including Rev. W. H. Howard, M.D., Rev. J. L. Cohran, Rev. H. J. Burton, Rev. S. P. Anderson and Rev. S. W. Bacote, pastor of Second Baptist Church in Kansas City.

Just as First African Baptist Church of St. Louis is the mother Church of the Eastern half of Missouri, Second Baptist Church of Kansas City is the mother Church of the Western half of Missouri, if not in age, in influence. (See History of Second Baptist in Appendix, Section II).

Perhaps The Committee on Statistics to **The Baptist General Association of the Western States and Territories**, dealt with one of the most crucial problems during this period, that of duplication of work. The report reads as follows:

Your Committee in its endeavors to collect the statistics of the colored Baptists in the Western States and Territories, find it a very difficult task to ascertain the exact and accurate statistics in these States or Territories where the colored Baptists have no organized district or general association. If, as in some instances, they are connected with white associations, it is rarely the case for them to be designated, so as to know the colored churches from the white churches. In the older Western States the colored Baptist churches are organized into associations of their own, and only in exceptional cases are colored churches to be found in white associations. But as the newer or farther Western States have but few colored churches and those have small membership, and are widely separated from each other by distance, the organization of associations in such cases is impracticable, hence they remain unassociated altogether or unite with the white associations. Your committee would advise that in every State, Territory, or district, where there are

See Appendix Part II, Constitution of the Baptist General Association of the Western States and Territories of 1887.

Along with Second Baptist History, the History of Pleasant Green Baptist Church gave noteworthy leadership to the development of the Convention. See History in Appendix, Part TWO.

as many as three colored churches, that they form some organization of their own for the purpose of collecting and preserving records of their statistics, and in otherwise promoting an interest in the development of denominational strength, and aiding in the educational and missionary enterprises of the denomination.

We further recommend that those associational organizations bordering on or the nearest to the sparsely settled and somewhat destitute regions, seek to bring into their organizations the unassociated churches in the States and Territories destitute of such organizations, and that the clerks of white associations that have colored churches connected with them be requested to designate in some way the statistics of the colored churches in their statistical tables.

The Baptist General Association of the Western State and Territory is one example of unrest on the part of black leaders who felt the need to develop some concrete organizational structure for the formulation of educational methods and techniques. Many white organizations had already co-opted independent black congregations for the acquisition of statistics concerning their involvement. This task proved to be even more difficult than previously imagined. In addition the black population was rapidly moving from rural sections into Urban Centers, making the need even more urgent.

In the North, the development of Black Baptist Churches took a different direction. With the exception of cities that had large Black populations, most northern Black Baptists remained in White churches. Some notable northern Black Baptist churches were the First African Church in Philadelphia, the Joy Street Church of Boston, and the Abyssinian Baptist Church of New York City, all of which came into existence in the first decade of the nineteenth century. With the development of what is now Ohio and Illinois in the mid-nineteenth century, the Black Baptist church found a new area in which to continue its growth. Many new Black Baptist congregations emerged and in Ohio in 1836, Blacks formed the first independent Black Baptist association—the Providence Baptist Association came into existence in Illinois, based on the cooperation of about twelve churches. The Black churches in these areas continued to grow until the passage of the Fugitive Slave Law of 1850, which compelled many "runaway" slaves living in this area (along with other Blacks who feared being enslaved) to escape to Canada. In this way, the Fugitive Slave Law may have indirectly aided in the merger in 1853 of the two Black Baptist associations into the Western Colored Baptist Convention.²⁸

Despite the restrictions of the nineteenth century, the Black Baptist church developed a foreign missions program. In 1815 Lott Carey, a Black man, helped to found the Richmond African Baptist Missionary Society, which intended to send missionaries to Africa. The organization included Black members from the White churches and the First African Baptist Church of Richmond, at which Carey was an exhorter. Carey and his wife, along with several others, journeyed to Liberia on a missionary

²⁷*Journal of Proceedings of the Fourteenth Annual Session of the Baptist General Association of the Western States and Territories*, held with the Second Baptist Church of Kansas City, Missouri, September 21st., 1887, p. 13.

²⁸*Review and Expositor, Survey of Black Baptist Church History*, Vol. LXX. No. 3 (Kentucky: The Southern Baptist Theological Seminary, 1973) pp. 312, 313.

venture in 1821. All died shortly after they began their work, but Carey's work did not die with him. In an attempt to carry on his dream, a group of Black churches in New England and the Atlantic middle states founded the American Baptist Missionary Convention in 1840. Because the organization did not send missionaries to Africa, its most important work was among Blacks in the South after the Civil War.

The missionary concern of Black Baptists for Africa regained momentum after the Civil War, again primarily through the efforts of a strong leader. In 1875 a Black minister, the Reverend W. W. Cooley, journeyed to Africa as a missionary for the Foreign Mission Board of the Southern Baptist Convention. Having worked there for four years, he returned to the United States, convinced that missionary work should be carried on by a national organization. At his urging, one hundred and fifty-one delegates from Black Baptist churches assembled in Montgomery, Alabama on November 24, 1880 and founded the Foreign Mission Convention of the United States of America. The first headquarters of the convention was in Richmond, Virginia; Cooley was the Corresponding Secretary. It is a tribute to the convention's earnestness that three years after its founding, the convention sent its first missionaries to Africa.²⁹

The first officers were:

Rev. W. H. McAlpine of Alabama.....	President
Rev. J. W. Patterson of Virginia.....	1st Vice President
Rev. F. L. Howell of North Carolina.....	2nd Vice President
Rev. R. N. Countee of Tennessee.....	3rd Vice President
Rev. E. K. Love of Georgia.....	4th Vice President
Rev. J. W. Muse of Mississippi.....	5th Vice President

The Executive Board of this convention operated from Richmond, Virginia, as the official headquarter for fourteen years before being moved to Louisville, Kentucky.

Black Baptists became increasingly aware of the need for cooperation in other areas on a national scale and responded by founding additional organizations, which were soon to merge to form a national organization of far-reaching significance. On August 25, 1886 at the urging of the Reverend William J. Simmons, a convention assembled in St. Louis, Missouri. Some six hundred delegates were present; their purpose was to unite Black Baptist churches and organizations. Out of this convention came the American National Baptist Convention.³⁰

One writer commenting on those present, said among them were graduates in law, medicine and theology; Professors of Philosophy, German, French, Latin, Greek and Hebrew; a number of ex-state representatives, ex-sentators; two ex-lieutenant governors; editors and teachers, not a few; a Baptist Senator from Mississippi and a Baptist Missionary from London.

The Rev. W. J. Simmons was elected President; Rev. J. R. Young and T. L. Johnson Vice-Presidents; Rev. L. R. DeBaptist, Corresponding Secretary; Rev. S. T. Clanton and Brother W. H. Stewart, Recording Secretary; Rev. D. A. Gaddie, Treasurer and Miss L. W. Smith, Historian.

"Because many felt the need to train leaders within Black churches, the third major Black Baptist organization came into existence in 1893-The Baptist National Educational Convention. In 1894, at the fourteenth annual meeting of the Foreign Mission Convention. Dr. A. W. Peques introduced a resolution calling for the merger of the three major Black Baptist national organizations into one body."³¹

²⁹Ibid, 314.

³⁰Ibid.

³¹Ibid.

Whereas, the interests and purposes of the three National Bodies, namely, the Foreign Mission, the National, and Educational Conventions, can be conserved and fostered under the auspices of one body; and whereas the consolidation of the above-named bodies will economize both time and money. Therefore, be it resolved, that the Foreign Mission Convention appoint a committee on nine, who shall enter immediately into consultation with Executive Boards of these National and Educational Conventions for the purpose of effecting a consolidation of the three bodies upon the following plan:

1. That there shall be one National organization of American Baptists.
2. Under this, there shall be a Foreign Mission Board, with authority to plan and execute the foreign mission work according to the spirit and purpose set forth by the Foreign Mission Convention of the United States of America.
3. That there shall be a Board of Education, and also a Board of Missions to carry into effect the spirit and purpose of the National and Educational Conventions, respectively.³²

Committees were appointed and the machinery was set in motion to be consummated in the city of Atlanta, Georgia, at The Friendship Baptist Church, September 24, 1895. Under the gavel of Dr. E. C. Morris the union of these groups took place:

American Baptist Foreign Mission Convention (Organized in 1880, Montgomery, Alabama).

American National Baptist Convention (Organized in 1886, St. Louis, Mo.).

National Baptist Educational Convention (Organized in 1893).

The merger of these bodies gave rise to the formation of The National Baptist Convention of The United States of America. The National Baptist Convention of The United States of America was charged with the educational interests of Black Baptists.

The preamble of The National Baptist Convention of the United States of America has certain features. (See Appendix). The Baptists convened in Atlanta, Georgia, in 1895 and agreed upon certain fundamental principles.

The National Baptist Convention, U.S.A. Inc., is the largest organization operated by blacks in the world. The convention's property holdings several million dollars. Over-half of all the black Christians in the world are identified with this group. National Conventions are usually held in large cities throughout the country. (See a list of places where conventions has been held since its organizations of 1880-1951 in Appendix).

There are numerous subsidiary bodies growing out of the National Convention.

Subsidiary Bodies

Woman's Convention, Auxiliary to the National Baptist Convention
Sunday School and B.T.U. Congress
Baptist Laymen's Movement
Moderator's Department
Department of Ushers

(See other Conventions formed after 1895 in Appendix).

³²C. C. Adams and Marshall A. Talley, *Negro Baptists and Foreign Missions* (Foreign Mission Board of the N. B. C., U. S. A., Inc., 1952) p. 41.

WOMAN'S CONVENTION, AUXILIARY TO NATIONAL BAPTIST CONVENTION, U.S.A., INC.

Dr. C. H. Parrish and Dr. L. C. Jorden, chairman and corresponding secretary of the Foreign Mission Board, began to envision the great possibilities of progress in our women and recommended the organization of an auxiliary. A call was issued to a number of church women to come to Richmond to consider the formation of an auxiliary woman's organization. Thirty-eight women from eighteen states responded including Mrs. A. L. Godsey from Missouri, with the approval of Dr. C. S. Morris. On September 15, 1900, the Women's Auxiliary was organized in the Third Street A.M.E. Church of Richmond, Virginia. Mrs. Willie Layten became the first president and served from 1900 to 1948.

Willie Layten was the daughter of Rev. William H. and Mary Phillips. Her father, Dr. Phillips, was one of the outstanding educators and ministers of our denomination and one of the early pioneers of the National Baptist Convention. Mrs. Layten was a graduate of LeMoyne College, Memphis, Tennessee. She had done post-graduate work at the University of California with special courses at Temple University in Philadelphia, Pennsylvania. Mrs. Layten held an honorary degree of Master of Arts from Louisville State University, Louisville, Kentucky. She was engaged in social work for more than twenty years and was also the first Negro woman appointed as Traveler's Aid worker in America. With her religious and educational background there was no doubt in the minds of the women that they had someone who was not afraid of a challenge. This charming woman knew where she was going and how to get there. It has been said of her, "She is no common mortal." She was calm, gentle and serene, never hasty in her judgement. Dr. C. C. Adams described her as a "beacon light for Christian education and missions." Other officers were:

Vice-President.....	Mrs. S. C. Bryant, Atlanta, Georgia
Corresponding Secretary	Miss Nannie Helen Burroughs, Washington, D. C.
Recording Secretary	Mrs. Sarah Fisher Brown, LaGrange, Georgia
Treasurer.....	Mrs. Susie Foster, Montgomery, Alabama

The motto selected for this organization was "Women Arise: He Calleth for Thee."

The object of this Woman's Convention was to study to promote home and foreign missions, Christian education and general welfare of the women and children in the United States of America, in Africa and throughout the world. A majority of the work of the Woman's Convention was done through various committees.

Dr. Nannie Helen Burroughs - 1948-1961

The second president, Dr. Nannie Helen Burroughs, from 1848-61, was born in Orange, Virginia. She was the only child of slave parents. Being deprived at an early age of a father's care and living in the grim shadows of the South, she was destined to witness many dark, dangerous and disappointing days. At the age of five, and with the interest of her daughter in mind, her mother brought her to Washington, D. C. to secure for her the best education possible. She graduated with honors from high school, completed a business course and did special work in domestic science. She was zealous in her passion for enlightening and uplifting of the womanhood of her race. One of the highlights of her life was having stirred thousands in London, England during a speech before the Baptist World Alliance in 1905. Her life was not an easy one, but it was an interesting and inspiring life full of labor and love of prayer and careful planning.

Due to her indomitable will and faith in God the National Training School for Women and Girls was established on Lincoln Heights, Washington, D. C. in 1909. Among other projects credited to her leadership are "The Retreat" for Foreign Missionaries in Washington, D. C., the camp site for young people and senior retreat in Constantine, Michigan and the National Institute for Christian workers.

Her publications include: *The Worker*, *Making Your Community Christian*, *How*, *The Red Circle Guide*, and *Sunshine Guide*. The circulation of *The Worker* alone is more than 100 thousand copies each quarter. Miss Burroughs departed this life May 20, 1961. It is no wonder that she was designated "the greatest woman who ever lived-black or white" by Dr. Adam C. Powell, Chairman, Committee on Education and Labor, House of Representatives, Congress of the United States.

Mrs. Mary O. Ross - 1961-

Mrs. Mary O. Ross is a native Georgia. Her parents, Mr. and Mrs. Solomon Brookins, were rural school teachers, and helped instill in their daughter a devotion to knowledge and education. Mrs. Ross attended public schools in Shellman, Georgia. After completing her college course, she taught for two years in Walker Institute, Augusta, Georgia and in the public schools of Michigan. In Michigan she studied at Wayne University and the University of Michigan.

Mrs. Ross began her career as a minister's wife. She is the wife of Dr. Solomon D. Ross, pastor of the Shiloh Baptist Church of Detroit, Michigan. She is a mother and grandmother of two boys, five and seven years of age. Having seen the needs faced by other ministers' wives she asked for and received permission to organize classes for ministers' wives in the Woman's Convention, auxiliary to the National Baptist Convention, U.S.A., Inc.

She went to the National Sunday School and B.T.U. Congress and used her influence to help set up a special Ministers' Wives Division in the Congress, with special study courses of interest to ministers' wives. Through the years the Ministers' Wives' Division is one of the constantly growing divisions, both in attendance and in influence.

Meanwhile she was actively participating in the work of her State Convention, the Wolverine Baptist Convention of Michigan, and became the Director of Inter-racial Activities. She has been frequently called upon as a Woman's Day Speaker. Her husband was active in the National Baptist Convention and the Promotional Director of the Bond Campaign. She has traveled extensively.

Mrs. Edna Strickland - 1920-1928

Mrs. Edna Strickland, Vice-President, finished High School under Professor S. S. Willia of Terrell, Texas; spent eight summers in summer school, where she received her permanent Teacher's Certificate and was a successful teacher in the public schools of Texas until her death. She also served the President of the Women's B. M. and E. Convention of Texas.

Mrs. Mary McDowell, Second Vice-President - 1922-1928

Mrs. McDowell was a native of Kentucky. Some years ago she moved to the State of Missouri with her husband and family. She was a very brilliant and scholarly woman and made friends easily. She immediately became active in all religious activities carried on by the women of the State. Her first great service to the denomination was in educational work. She served the first woman Principal of Western College at Macon, Missouri.

She was very active in the earlier years of the Women's State Convention, and was elected State Missionary and served from 1892 to 1905. In

History of Women's Convention Officers taken from paper presented by Mrs. Mozetta Henry.

WOMAN'S CONVENTION 1975 ANNUAL SESSION

Theme: "Christ Our Challenge—To Choose Responsibly"

Theme Song: "I Have Decided To Follow Jesus"

Theme Scripture: Joshua 24:15

Officers

President

Mrs. Mary O. Ross
Detroit, Michigan

First Vice-President

Mrs. Susie C. Holley
Fort Lauderdale, Florida

Second Vice-President

Mrs. Blanche N. Carter
Santa Monica, California

Corresponding Secretary

Mrs. Cynthia P. Ray
Brooklyn, New York

Recording Secretary

Mrs. Mauddean T. Seward
Memphis, Tennessee

Assistant Recording Secretary

Mrs. Jewell E. Terrill
Atlanta, Georgia

Treasurer

Mrs. Margery B. Gaillard
Birmingham, Alabama

Pianist

Mrs. Hazel S. Hynson
Little Rock, Arkansas

Organist

Mrs. Katherine Lindsay
Los Angeles, California

Director Of Music

Miss Daisy Young
Washington, D. C.

Officers

Parliamentarian

Mrs. Bessie R. Hariston
Pittsburg, Pennsylvania

Historian

Mrs. Ethel Gordon
Columbia, South Carolina

Editor Of Publications

Mrs. Myra L. Taylor
Atlanta, Georgia

Honored Board Member

Mrs. Fountain W. Penick
Zeneth, Washington

National Director

Young People's Department
Mrs. Zee Anderson Barron
Mound Bayou, Mississippi

National Director, Emeritus

Mrs. Etta Versa Fry
Washington, D. C.

Eastern Director, Emeritus

Mrs. Bertha C. Winston
Baltimore, Maryland

Eastern Director

Mrs. Tiny K. Leak
Washington, D. C.

Southern Director

Mrs. Ethel Fallin
Bessemer, Alabama

Western Director

Miss Primrose Funches
Chicago, Illinois



Dr. Mary O. Ross, President
Woman's Convention Auxiliary
National Baptist Convention, U.S.A., Inc.

Dr. J. H. Jackson, A.M., D.D.
President, National Baptist Convention, U.S.A., Incorporated

1905 she was elected President of the Women's State Convention. One of the special features of this administration was laying the foundation for the Girls' Dormitory. She was elected Missionary and Secretary of the Building Fund of Western College, 1904-1905.

In 1911 she was elected Corresponding Secretary of the Women's State Convention, and served in this capacity for sixteen years. One of her favorite committees was the Devotional Committee. Her favorite song was "Praise God, I'm Satisfied." She was the wife of Rev. C. R. McDowell, pastor in Hannibal, Missouri. From 1922 until her death she was Second Vice-President of this convention.

NATIONAL SUNDAY SCHOOL AND BAPTIST TRAINING UNION...

The purpose of the Sunday School and Baptist Training Union Congress shall be to foster and stimulate all phases of religious education, training in church membership, evangelism and missions sponsored by the National Baptist Convention, U.S.A., Incorporated, through its several boards and by the churches affiliated with the convention.

The "educational arm," to which it has so often been referred, was organized in 1916 from a spark generated in the National Convention. The annual session begins on Tuesday before the fourth Lord's Day in June each year at such place as may be determined by the Executive Board. The Congress revolves around a theme selected in a 4-year cycle plan which is widely used.

Approximately one hundred classes are held each morning during the Congress, Tuesday through Friday. In the afternoon messengers attend discussion groups. The purpose of the discussion groups is to relate the general emphases of the Congress to the work which the messengers do in their churches and to enhance their perspective and overview of the church's educational program. They are divided into General, Fine Arts, Children, Young People, Adult Division and Administrative Division.

There are special projects and divisions, namely: Christian Education, Administration Workshop, Laboratory School, Skill Shop, William H. Jernagin Lecture Series, Pastors Division and Ministers Wives Division.

The Christian Administration Workshop provides a 4-year program seeking to improve vision and skill through informal training and provide, under guidance, the planning and evaluating of a Christian education program for the church. Those who complete the 4-year courses are awarded Advance Congress Certificates after completion of specific projects. Admission to the workshops is limited to those with 2nd Certificates of Progress or equivalent. Admission is made in the Congress Dean's office.

Laboratory School places emphasis on workers with children using definite learning experiences. A 4-year program awards the Advance Congress Certificate after demonstrating proficiency. Admission is limited to those with 2nd Certificates of Progress or its equivalent.

The Skill Shop seeks to emphasize the creative abilities in the program of Christian education. A 4-year program awards an Advance Congress Certificate after demonstration of proficiency in these specific skills or one combination skill. Admission to the program requires a 2nd Certificate of Progress or its equivalent.

The William H. Jernagin Lecture Series provides an opportunity for Students who have received the 3rd Certificate of Progress or its equivalent, or the advanced diploma, to pursue further advanced studies for enrichment of their lives. Admission is through the Dean's Office. A certificate is issued every four years.

The Minister's Wives Division appeals primarily to ministers' wives who have recognized the needs relating to their position in church and consists of two major study emphases or classes.

Introducing the officers of The Women's Convention Auxiliary to The National Baptist Convention U. S. A. Inc., 1900-1962.

BAPTIST LAYMEN'S MOVEMENT...

The Baptist Laymen's Movement was organized in 1923 in Los Angeles, California. This is a large gathering of men who come from all across the country for a week of fellowship and study. They meet in conjunction with the National Convention. They begin each morning with classes under the direction of Dean John H. Bumpas of St. Louis. They also feature a National Laymen's Queen Contest which is a means of securing additional funds on an annual quota.

Involved within their framework is the work of Junior Laymen. They also have charge of the Boys Work.

Ushers - The Department of Ushers meet at the annual session with the Health Department. Their purpose is to look after the comfort of the persons attending the convention. They are on duty at all times to serve the needs. A great deal of time is given to training activities and study which help all ushers to discharge their responsibilities in the local churches in an acceptable manner.

Moderators Department - all moderators have during the annual session a period they meet together to discuss problems and ways to get the best cooperation and to get the most work done in the field of missions. In this group all boards of the convention are able to present their work more effectively.

DISTRICT CONVENTIONS...

Local churches are banded together into District Conventions. Outside of the local congregations, these District Conventions are the first step out into a widening fellowship and cooperative effort in advancing the Kingdom of Jesus Christ.

"THE NORTH MISSOURI BAPTIST DISTRICT ASSOCIATION"

As the Territorial Assemblies and National Conventions became organized they were able to exercise greater influence and to give more valuable assistance in clarifying their purpose and mission to individual states. Nevertheless, duplication of work, jealousy among leaders, and unrest created by the attempt to draw up territorial boundaries were to be of grave concern for many years to come.

Yet, the original commitment that brought even the first organization into being never lost its glow: the evangelization of the race, the intense eagerness to provide Christian education for the youth and the establishment of Churches where blacks could worship God according to the dictates of their conscience. This commitment outweighed any emerging obstacle that stood in the way of the realization of that dream. The desire to be gift-givers was never lost.

New Churches were being organized so rapidly throughout the nation by white missionary groups, black expositors and individual blacks who were simply voluntarily withdrawing from white churches that the demand was even more acute for a National and State organization. Eventually the national organizational pattern was to be duplicated on the state level, but this required several decades of teaching and structuring. It must be kept in mind that independent Churches came first, then associational groups which, on a voluntary basis, were functioning years before a state organization was formed. One of the oldest associations to be organized in Missouri was "The North Missouri Baptist District Association," organized in September 1865 at Chillicothe, Missouri. Some of those who attended this organizational meeting were: The Reverends B. F. Bateman, Dr. Hildreth, Barton Hillman, George Hudson, Thomas Clark, J. Cox, Preston Oliver, B. F. Marshall and Adam Dimmitt.

See Appendix, Part II concerning other conventions.

At this first meeting, Rev. O. H. Webb was elected Moderator, and Rev. Barton Hillman was elected Secretary. The following year, in September, 1866, the association met in Hannibal, Missouri, Rev. O. H. Webb was re-elected Moderator and H. H. White, Secretary. The following is the Constitution of the North Missouri Baptist Association of 1872.

ARTICLE I.--NAME

This organization shall be known as the North Missouri Baptist Association.

ARTICLE II.--OBJECT

The object of the Association shall be to promote the preaching of the Gospel in the State, and the thorough evangelization of the race.

ARTICLE III.--MEMBERSHIP

Section (a). This Association shall be composed of regular Baptist Churches contributing to its funds for printing minutes and supporting missionaries, and co-operating in its objects, and of annual and life members, by the payment of sums hereinafter stipulated.

SEC. (b). No Church shall be entitled to more than five (5) messengers.

SEC. (c). Any person of good moral character may become a life member by the payment of five dollars (\$5), or an annual member by the payment of one dollar (\$1).

SEC. (d). Any Church failing to represent either by letter or messenger for three successive years, shall be dropped from the minutes.

SEC. (e). All messengers from Churches, Societies or other Associations, shall bring letters certifying their appointment as such and containing the statistics of said Association, Society or Church.

SEC. (f). Every Church, Association or Missionary Society, contributing three dollars annually for every one hundred members, shall be entitled to one representative, and another for every additional three dollars. None but a Baptist in good and regular standing shall be entitled to vote on questions before the Association.

ARTICLE IV.--OFFICERS, ETC.

SEC. (a). The officers of this Association shall be a Moderator, Clerk, Treasurer, Corresponding Secretary and Executive Board of seven members, all of whom shall be chosen annually at the regular meeting of the Association, and shall hold their offices until their successors are chosen.

SEC. (b). The moderator, or in his absence, the preacher of the introductory sermon, shall discharge all the duties common to chairman of deliberative bodies.

SEC. (c). The Recording Secretary shall keep a faithful record of all the proceedings of the Association; he shall enroll the names of all the members of the Association from its origin to the time being, and submit the same for examination at each annual meeting.

SEC. (d). The Treasurer shall give such security as shall be approved of by the Association, for all monies committed to his trust. He shall keep a faithful account of all the monies received and expended, and report the same at each annual meeting. No money shall be drawn from the Treasury during the recess of the Association without an order from the Corresponding Secretary, signed by the Moderator or Recording Secretary, and regularly ordered by the Executive Board.

SEC. (e). The Corresponding Secretary shall conduct the correspondence of the Board. All communications from Societies, Churches and individuals relating to the Association must be made to him. All letters, papers, packages, etc., officially received by him shall be the property of the

Association. He shall present bills of the postage on the same, and present reports of the proceedings of the Board at each annual meeting for acceptance and payment. He shall draw drafts on the Treasurer according to section (d) of this Article.

SEC. (f). The Executive Committee shall constitute a Board for the transaction of all business during the recess of the Association. They are to apply the funds appropriated by the Association on approved missionary fields and laborers. Three members of the Board shall constitute a quorum, without which number, no business shall be transacted.

ARTICLE V.

The Association shall meet annually on Thursday before the second Lord's day in September.

ARTICLE VI.

This Constitution may be amended at any annual meeting of the Association by a two-third majority of the members present voting in favor thereof, notice of the same having been given for at least one year previously, at the annual meeting preceding the one at which action shall be taken.

Very soon after the North Missouri Baptist District Association was started, the Union Colored Baptist organization was organized in 1869, as an independent district, most likely a product of the Old African Baptist Church, St. Louis; since it was composed of Churches mainly in Eastern Missouri and South of the Missouri River.

Rev. Emmanuel Cartwright was the leading spirit and moderator of this body as long as he was able to attend its meetings. Other early moderators who followed Rev. Cartwright were W. Stafford, E. Burnham, G. Brown and H. J. Burton.

H. J. Burton, moderator of the association when it met in Annual Session at Sixth and Car Streets Church, St. Louis, August 16, 1889, strongly encouraged all Baptists, regardless of associations, to work together.

Some of the early delegates were:

Rev. H. J. Burton	Jefferson City, Mo.
Rev. J. E. Tucker	Smithton, Mo.
Rev. C. C. Calhoun	St. Louis, Mo.
Rev. W. M. Roberson	Kirkwood, Mo.
Rev. A. M. Miller	Rochepoort, Mo.
Rev. J. Lane	Jefferson City, Mo.
Rev. W. Washington	
Rev. J. A. Buckner	St. Louis, Mo.
Rev. J. H. Chambers	California, Mo.
Rev. Josephy Buckner	St. Louis, Mo.
Rev. T. Jefferson	St. Louis, Mo.
Rev. J. W. Powell	St. Louis, Mo.
Rev. I. Motion	Wentzville, St. Charles County, Mo.
Rev. M. G. Masey	Pattonsville, St. Louis County, Mo.
Rev. C. Rollins	St. Louis, Mo.
Rev. C. Green	St. Charles, Mo.
Rev. F. Jones	Marshall, Mo.
Rev. C. Young	Fulton, Mo.
Rev. S. Smith	Kirkwood, Mo.
Rev. J. W. Crowder	St. Charles, Mo.
W. M. Jackson	Boonville, Mo.
G. Fishback	Kirkwood, Mo.
A. Davis	Pleasant Hill, Mo.

Mrs. E. Lane	Kirkwood, Mo.
Mrs. S. Jackson	Boonville, Mo.
Mrs. A. Roberson	Kirkwood, Mo.

*See Constitution in Appendix, Part II.

The North Missouri Baptist District Association continued as one body for five years, but like all of the early organizations its coverage was too vast; this made organizational planning difficult. During the early years a Church was being organized every month. At the Annual Session held at Lexington, Missouri 1870, The North Missouri Baptist District Association was divided to add two districts, First and Second Districts of The North Missouri Baptist District Association, with the Missouri River as the dividing line.

"The First District" became active immediately, but it was not until September 21, 1871 that the Second District was completely organized. The following is the Constitution of the Second District of North Missouri Baptist Association, including Kansas. Revised by the Association September 24, 1871.

ARTICLE I.-NAME

The organized shall be known as The Second District North Missouri Baptist Association, including Kansas.

ARTICLE II.-OBJECT

The object of the Association shall be to promote the preaching of the Gospel in the southern portion of Missouri and the State of Kansas, and the thorough evangelizing of the race.

ARTICLE III.-MEMBERSHIP

Section (a). This association shall be composed of regular Baptist Churches contributing to its funds for printing minutes and supporting missionaries, and co-operating in its object; and of annual and life members, by the payment of sums hereinafter stipulated.

Sec. (b). No church shall be entitled to more than five messengers.

Sec. (c). Any Baptist in good standing may become a life member by the payment of five dollars; or, any member, by the payment of one dollar, which will entitle him or her to all privileges.

Sec. (d). Any church failing to represent, either by letter or messenger, for three successive years, shall be dropped from the minutes.

Sec. (e). All messengers from churches, societies, or other associations, shall bring letters certifying their appointment as such, and containing the statistics of said association, society or church.

Sec. (d). Every church, association or missionary society, contributing three dollars annually, shall be entitled to one representative. None but delegates shall be entitled to vote on questions before the association.

ARTICLE IV.-OFFICERS, ETC.

Section (a). The officers of this association shall be a Moderator, Clerk, Treasurer, Corresponding Secretary, and Executive Board of seven members-three of whom shall be elected annually-consisting of the officers as ex-officio members of the board. All elections shall be at the regular meeting of the association, and shall hold their offices until their successors are chosen.

Sec. (b). The Moderator shall preside at all meetings; or, in his absence, the association shall choose a Moderator, who shall discharge all the duties common to deliberative bodies.

Sec. (c). The Recording Secretary shall keep a faithful record of all the proceedings of the association; he shall enroll the names of all the members of the association, from its origin to the time being, and submit the same for examination at each annual meeting.

Sec. (d). The Treasurer shall give such security as shall be approved of by the association, for all moneys committed to his trust. He shall keep a faithful account of all the moneys received and expended, and report the same at each annual meeting. No money shall be drawn from the treasury during the recess of the association without an order from the Corresponding or Recording Secretary, signed by the Moderator, and regularly ordered by the Executive Board.

Sec. (e). The Corresponding Secretary shall conduct the correspondence of the board. All communications from societies, churches, and individuals, relating to the association, shall be made to him. All letters, papers, packages, etc. officially received by him, shall be the property of the association. He shall present a bill of postage on the same; and shall present reports of the proceedings of the board at each annual meeting, for acceptance and payment. He shall draw drafts on the Treasurer, according to section (e) of this article.

Sec. (f). The Executive Committee shall constitute a board for the transaction of all business during the recess of the association. They are to apply the funds of the association on approved missionary fields and laborers. Five members of the board shall constitute a quorum, without which no business shall be transacted.

ARTICLE V.--MEETING

This association shall meet annually, on Tuesday before the third Lord's day, at 10 o'clock a.m.

ARTICLE VI.--AMENDMENTS

This Constitution may be amended at any annual meeting of the association by a two-thirds majority of the members present voting in favor thereof, notice of the same having been given for at least one year previously, at the annual meeting preceding the one at which action shall be taken.

1. All sessions shall be opened with singing and prayer, being conducted by the Moderator, or such person as he may appoint.

2. The Introductory Sermon shall be preached at 10:30 o'clock a.m.; immediately after which the delegates shall be enrolled by a committee appointed by the Moderator.

3. The committee for the nomination of officers for the ensuing year shall be appointed. Immediately after the organization of the association, the Moderator shall read the rules of order.

4. Report of the officers of the first day.

5. Election of officers.

6. Usual invitation to visiting brethren. The following committees shall be appointed by the chair and confirmed by the association:

(a) Committee on Religious Meeting.

(b) Committee on Business.

(c) Committee on Finance.

(d) Committee on Missions.

(e) Committee on Education.

(f) Committee on Admission of Churches.

(g) Committee on next Annual Meeting, and Preacher of Annual Sermon.

(h) Examination of minutes of corresponding bodies.

(i) Other committees, if any be necessary.

7. There shall be three religious meetings each day, to-wit: 10:30 o'clock a.m., 4 o'clock p.m., and 7:30 o'clock p.m.

Committees shall report in the order of their appointment.

(a) Standing Committees.

(b) Special Committees.

(c) All committees, upon their final report, shall be discharged, unless otherwise ordered by the association.

A third division was made at the annual session at Cape Girardeau on November 8, 1878. This division was given the name "Third District." Its territory extended east of Franklin County, Frederick Town, Charleston, Cape Girardeau, Wolfe Island, Texas Bend, Bird's Point, Big Lake and Potosi.

In addition to the parent body, each association had auxiliary groups, such as, The Women's Convention, Sunday School Convention, and the Minister's and Deacon's Union. Other auxiliary groups were added as the need arose. At first these auxiliary bodies worked independently of the parent body, but as structures and Constitutions were more carefully drawn, each became a supportive arm to the other.

Education was the main objective of these subsidiary bodies, as was reflected in the report of the Committee on Education, at the Sixth Annual Session of the Second District convening at the Second Baptist Church, of Sedalia, Missouri, September 12th-16th, 1876.

The Committee on Education made the following report:

We, your Committee on Education, beg leave to report: That the subject of education is one of the most important subjects that can be brought before this body, and would urge upon you a careful consideration of this subject. Education is of great importance to us as a people, but more especially to those who are called to preach the glorious Gospel of Jesus Christ. We are willing to affirm that the Divine call may be made without regard to mental qualifications, but this does not imply that those who are called must not prepare themselves for so important a work. Paul's injunction to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," is of force, and should be impressed upon our ministers. None can preach successfully who fail to study the word of God. Knowing that the preparation of the heart is of the Lord, we would refer to those mental qualifications which are essential to success in every sphere of labor. The Lawyer, Doctor, Mechanic, Schoolmaster, Minister, or even the Legislator has laid the foundation for his future action. Education now rules our land and country; we see our districts and towns dotted with public schools, and no one is so culpable in the eyes of an intelligent community as the one who knowingly sees the means of self-improvement within his grasp, but refuses to embrace them. The Doctor must be a man of education, but remember he only has care of the body. If this be so, shall the man who has care of immortal souls be a whit behind. Our children say nay. We are also convinced of the fact that the present time needs and demands educated leaders—men whose mental talents will make them a power in the rising generation; men whose actions and qualifications shall be an irrefutable answer to the objections of our opponents. We believe if our ministers fail to show themselves workmen approved of God, in every sense, it will not be long before they will find their positions occupied by others, and they forgotten among mortals; and as we are not in possession of a minister's institute yet, we would recommend all our brethren who require a higher means of education that common schools can afford, an attendance at Lincoln Institute, located at Jefferson City, Mo., until we succeed in the establishment of an institute under the immediate auspices of our own denomination, in order that our ministers may be fully qualified to preach the Gospel successfully.³³

³³See Committee on Education Report, held at the Sixth Annual Session of the Second District, Second Baptist Church, Sedalia, Missouri, September 12th-16th, 1876.

The same theme, the same concern, was expressed at each succeeding meeting, as was reflected in the Fourteenth Annual Session of the Second District held with the Second Baptist Church at Higginsville, Missouri, September 16th through 20th, 1884.

1st. Let it be strongly borne in mind, that we need to be educated as a people; not the ministry and privileged classes only, which will bring back to us the days of priestcraft and superstition.

We want, as far as possible every individual of the National body, to be able to have an intelligent opinion of that pertaining to the general good and of matters and facts in general.

We want them cultured in all those arts and sciences, pursuits and accomplishments which lighten the labor of life, elevate and cheer the mind and insure success and credit to their possessors.

2nd. We recommend the pushing to the highest reasonable extent ministerial education. Let our ministers become masters of their professional-workmen in the house of the Lord-workmen that needeth not to be ashamed.

3rd. We further recommend that these pastors, who, themselves enjoy the advantage of an education, promote the growth of intelligence in their congregations, by favoring and suggesting the organization of literary circles, etc.

4th. That no person be elected to the office of Deacon of any Baptist church who cannot read as far as the third reader, write a legible hand and have a knowledge of the simple rules of arithmetic.

This clause not to cause the unseating of present Deacons, yet we would earnestly urge upon incumbent Deacons as well as Pastors now in office, that they improve themselves as rapidly as possible.

5th. That persons apply for license must not only have spiritual gifts, but must also be correct readers, have a knowledge of grammar, and be able to analyze and parse a simple sentence, have a knowledge of arithmetic as far as vulgar fractions, and also have a knowledge of geography as far as the map of the United States.

6th. Candidates for ordination must be able to read the Bible correctly, have a good knowledge of grammar, so as to form a sentence in syntax, write a short essay as a test of his knowledge of composition; have a satisfactory knowledge of theology, a good knowledge in geography as far as the map of the world, and a knowledge of general history.

7th. That in order to enable our brethren, who are now in the ministry, to become competent judges of the qualifications, we form ourselves into a class, some time during the Association, and pass an examination in the various studies, to be conducted by a committee appointed by the Executive Board each year, and that these resolutions become a standing rule in our Association.

Course of Study

We also recommend as a suitable course of study apart from that of the common schools, a perusal of Dagg's Theology, Pendleton's Theology, Harvey's Pastor and Church, Barrow's Companion to the Bible, Camp's Baptist History, Baptist Short Method; also, that each pastor have a complete set of Commentaries and read them through, at least once a year.

8th. That our churches do all they can to encourage any young man whom they believe God has called to this work, and who desires to prepare himself for it, not only by prayer, but by material aid in the shape of contributing to his support while studying under her auspices.

9th. That his Association appropriate thirty dollars to any young man who desires to prepare for the ministry, within the bounds of this As-

sociation, he to receive the endorsement of the Executive Board before the money is expended. The young man to pursue his study at Nashville, Tennessee.

10th. That this standard be raised as rapidly as possible.

11th. Also that ten per cent of the fifty cent fund be appropriated to the erection of the Institute contemplated by the General Association.

12th. And feeling, as we do, the necessity of female education, we recommend that the Women's Board merge their funds into the same, upon the condition of its consisting of a Male and Female department.

Respectfully submitted,

J. W. Crushshon

O. P. Simms

M. Martin,

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Committee.

It again became apparent that the district association were too large, covering vast territory. They extended their fellowship to Churches in Leavenworth, Topeka, Olathe and Atchison, Kansas and Kansas City, Holts Summit, Westport and St. Louis, and others. This need for organization, fellowship and study was reflected everywhere; but it also created a grave weakness through the organization's continued expansion.

At the Eighteenth Annual Session held with The Second Baptist Church, Lexington, Missouri, September 11th through 16th, 1888, the Committee on Division of the Association made the following report:

Brother Moderator: We, your committee on Division of this Association, beg leave to submit the following report:

We, your committee have carefully examined the above resolution and believe that it suggests a wise step, viz: The division of the Second District Baptist Association of North Missouri.

1. We are also thoroughly convinced that the division should be made now; to the reasons set forth in the resolution. We add that of the natural inspiration of the ministers, teachers and other church workers, belonging to the two bodies thus created.

2. We recommend the western half of the present district be still called by its present name and that it consist of the following counties, viz: Jackson, Cass, Bates, Lafayette, Johnson, Henry, St. Clair, and churches in Kansas.

The eastern half of the present district consist of Saline, Pettis, Benton, Cooper, Moniteau, Morgan, Miller and Cole Counties.

Respectfully submitted,

W. H. Howard, M.D., Chairman

J. W. Crushshon

O. H. Webb

T. J. Edwards

D. S. Webster

G. H. McDaniel, Secretary

The report was amended so as to give Lafayette county to the Eastern Division and Henry to the Western, also to change the name of the Eastern Division to that of the Central Baptist Association of Missouri.³⁵

The Eastern Division also embraced the counties of Schuyler, Adair, Macon, Randolph, Scotland, Knox, Shelby Monroe, Audrain, Boone, Callo-way, Clarke, Lewis, Marion, Pike, Ralls, Lincoln, Warren, St. Charles, Montgomery, Putnam, and Sullivan. The following is the Constitution of the Eastern Division of the North Missouri Baptist Association:

See other meetings of The North Missouri Baptist District Association in Part II of the Appendix.

³⁵See minutes of the Fourteenth Annual Session of the Second District, Higginsville, Missouri, 1884, pgs. 11, 12.

ARTICLE I.-NAME

This organization shall be known as the Eastern Division of the North Missouri Baptist Association.

ARTICLE II.-OBJECT

The object of the Association shall be to promote the preaching of the Gospel in this Division, and the thorough evangelization of the race.

ARTICLE III.-MEMBERSHIP

Section (a). This Association shall be composed of regular Baptist Churches, contributing to its funds for minutes and supporting Missionaries, and co-operating in its objects, and of annual and life members, by the payment of sums hereinafter stipulated, and messengers from other Associations.

Sec. (b). No Church shall be entitled to more than five (5) messengers. Sec. (c). Any person of good moral character may become a life member by the payment of five dollars (\$5), or an annual member by the payment of one dollar (\$1).

Sec. (d). Any Church failing to represent, either by letter or messenger, for three successive years, shall be dropped from the minutes.

Sec. (e). All messengers from Churches, Societies or other Associations, shall bring letters certifying their appointment as such, and containing the statistics of said Association, Society or Church.

Sec. (f). Every Church, Association or Missionary Society, contributing three dollars (\$3) admission fee and three dollars (\$3), (the latter part of this page is missing due to age, and deterioration.)

ARTICLE IV.-OFFICERS.

Section (a). The officers of this Association shall be a Moderator, assistant Moderator, Clerk, Treasurer, Corresponding Secretary, Recording Secretary and Executive Board of seven members, of which number the officers of the Association shall be ex-officio members, all of whom shall be chosen annually at the regular meeting of the Association, and shall hold their offices until their successors are chosen.

Sec. (b). The Moderator, or in his absence, the preacher of the introductory sermon, shall discharge all the duties common to chairman of deliberate bodies.

Sec. (c). The Recording Secretary shall keep a faithful record of all proceedings of the Association from its origin to the time being, and submit the same for examination at each annual meeting.

Sec. (d). The Treasurer shall give such security as shall be approved of by the Association, for all the moneys committed to his trust. He shall keep a faithful account of all the moneys received and expended, and report the same at each annual meeting. No money shall be drawn from the Treasury during the recess of the Association without an order from the Corresponding Secretary, signed by the Moderator or Recording Secretary, and regularly ordered by the Executive Board.

Sec. (e). The Corresponding Secretary shall conduct the correspondence of the Board. All communications from Societies, Churches and individuals relating to the Association must be made to him. All letters, papers, packages, etc., officially received by him shall be the property of the Association. He shall present bills of postage on the same, and present reports of the proceedings of the Board at each annual meeting, for acceptance and payment. He shall draw drafts on the Treasurer, according to section (d). of this article.

Sec. (f). The Executive Committee shall constitute a Board for the transaction of all business during a recess of the Association. They are to

apply the funds appropriated by the Association on approved missionary fields and laborers. Three members of the board shall constitute a quorum, without which number no business shall be transacted.

ARTICLE V.

This Association shall meet annually on Thursday before the fourth Lord's day in August.

ARTICLE VI.

Messengers appointed by this Association, the necessary means shall be raised by special collections during the sitting of the Association, to bear his expenses, and no money shall be taken from the fund raised for missionary purposes.

ARTICLE VII.

This Constitution may be amended at any annual meeting of the Association by a two-thirds majority of the members present voting in favor thereof, notice of the same having been given for at least one year previously, at the annual meeting preceding the one at which action shall be taken.

The Western Division included all the counties in Missouri north of the Missouri River and west of the territory of the Eastern Division, (See Constitution in Appendix, Part III).

During the same year, the Western Division was to become the **Mt. Zion District Association**. The Eastern Division was to become known as Central District although this was not completed until 1888 at a meeting in Lexington, Missouri.

The original North Missouri Baptist Association with all of its dividing remained in active force throughout, and in 1965 celebrated its centennial. The Green Chapel Baptist Church of La Grange, Missouri served as host Church. (See Appendix III, Part III).

At the North Missouri Associational meeting in Keokuk, Iowa, at The Pilgrim Rest Baptist Church, the association was once more divided in 1893 with M.K.T. Railroad serving as the dividing line. At this time Mt. Carmel Association came into existence.

Other departments of The North Missouri Association were organized as follows:

In 1889 the Sunday School Convention was organized. In 1900 the Women's Missionary Circle was organized. Mrs. Mary Bailey of Canton, Missouri was elected as president. In 1917 the District B.Y.P.U. Convention was organized. All of these departments met together, each taking a separate day during the annual session.

In 1941 the Sunday School and B.Y.P.U. Convention organized into a combined unit and became known as the North Missouri District Baptist Sunday School and Training Union Congress. They continued to meet with the parent body until 1947. During this year they met separately from the parent body in Hannibal, Missouri was elected president for the ensuing year.

The following ministers served as moderators: Rev. O. H. Webb, Rev. W. W. Steward, Rev. D. S. Sawyer, Rev. Amos Johnson, Rev. Wm. P. Brooks, Rev. T. L. Smith, Rev. B. Hillman, Rev. O. P. Syms, Rev. G. H. McDaniels, Rev. Mark Thompson, Rev. E. D. Green, Rev. C. R. McDowell, Rev. B. P. Gayles, Rev. J. H. Homesly, Rev. J. S. Moore, Rev. J. W. L. Underwood, Rev. A. T. Allen, Rev. C. B. Johnson, Rev. St. Mark Jones, Rev. C. W. Carter, Rev. T. R. Sayles, and Rev. W. M. Holmes.³⁶

When Central District assumed the work of the Eastern Division in 1888, the territory was an expansive one. Some of the Churches, and Pastors were listed as follows:

NAMES OF CHURCHES

PASTORS

1. 1st Church, Ashley	H. C. Vaughn
2. 2nd Church, New London	A. M. Colston
3. New Hope Baptist Church	L. A. Brown
4. 2nd Church, Canton	D. B. Clark
5. 2nd Baptist Church, Clinton	M. L. Clay
6. 2nd Church, Macon City	
7. 2nd Baptist Church, Mexico	B. Hillman
8. 2nd Baptist Church, Troy	A. M. Colston
9. 8th and Center Street Church, Hannibal	O. H. Webb
10. 2nd Church, Montgomery City	D. Washington
11. Pilgrim Rest Church, Keokuk, Iowa	T. L. Smith
12. 2nd Baptist Church, Fulton	D. Washington
13. 2nd Church, Shelbyville	
14. 2nd Church, LaGrange	D. B. Clark
15. New Market Baptist Church	B. Angel
16. 2nd Church, Kirksville	M. L. Clay
17. 2nd Church, Louisiana	G. W. Clark
18. 1st Church, Clarksville	O. H. Webb
19. 2nd Church, Palmyra	H. C. Vaughn
20. Mount Olive Baptist Church, LaBelle	
21. 2nd Church, Huntsville	M. L. Clay
22. New Mount Air Church	D. B. Clark
23. Nelsonville Baptist Church	W. A. West
24. 2nd Church, Paris	Wm. P. Brooks
25. Union Chapel Church, Monticello	R. Hawkins
26. 2nd Church, Ashland, Boone Co.	J. Glasgow
27. 2nd Church, North River	
28. 1st Church, Jacksonville	Wm. P. Brooks
29. 2nd Church, Shelbyna	
30. 2nd Church, Memphis	Wm. Brown
31. 2nd Church, Woodlawn	
32. 2nd Church, Crooked Creek	M. L. Clay
33. 2nd Church, Sturgeon	W. P. Rollings
34. Lost Creek Church, Elsberry	T. D. Donithan
35. Old Mount Air Church	A. M. Colston
36. 2nd Church, Richland	J. W. Young
37. Pleasant Hill Church	L. A. Brown
38. New Banner Church, Wither's Mill	
39. 2nd Church, Moberly	Wm. P. Brooks
40. New Florence Church, Paynesville	T. D. Donithan
41. 2nd Church, Monroe City	N. Beachum
42. 1st Church, Granville	N. Beachum
43. Oak Chapel Church, Guthrie, Cal. Co.	A. Renfro
44. 1st Baptist Church, Middle Grove	W. Volentine
45. Little Union Church, North River	Jerry Hubbard
46. Log Providence Church	J. Glasgow

CHURCHES THAT DID NOT REPORT

Nelson Thompson

47. 1st Church, Higbee
48. Pleasant Hill Reformed
49. Loutre Island Church
50. Union Church
51. 1st Church, New Cambria
52. 2nd Church, Clarence
53. Cross Fork Church

Many of these churches and towns are no longer in existence. Some of the Churches are now in other districts. A record check in 1975, shows only twenty-seven Churches make up Central District. It must also be kept in mind that many Churches during the early days were members of white associations and it became even more difficult to distinguish them from the others.

NORTH MISSOURI DISTRICT W. M. U. OFFICERS AND MEMBERS
ALSO OUR YOUTH DEPARTMENT



First President
Mrs. Mary Bailey



Sixth President
Mrs. C. R. McDowell



Eighth President
Mrs. L. E. Paey



President
Mrs. V. O. Woods



Youth Director
Mrs. W. M. Johnson



First Vice President
Mrs. H. Carter



Second Vice President
Mrs. H. M. Crow



Secretary
Mrs. Mary Wallace



Treasurer
Mrs. T. Derrick

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PART THREE:

The Unfolding Of A Dream

State conventions are composed of respective churches and associations and carry on their work in a manner parallel to the National body.

The Baptist churches, by their own choice, determine their involvement in state meetings. It is through this medium of fellowship that much constructive and uniform work is done. The state convention and auxiliary departments are all working toward the same goal—the furtherance of the Kingdom of God through a program of togetherness. Each auxiliary body is vitally interested in the program of the other. Through auspices of the state convention, many noted men and women of the denomination are heard and contents of their messages are interpreted through local channels. State presidents are board members in the national body. The state convention should include all areas and churches in the section of the country.

MISSIONARY BAPTIST STATE CONVENTION...

A group of prominent National Baptist ministers "... answered the call to meet at the Morgan Street Baptist Church in Sedalia on April 12, 1888, to discuss plans; to better the general condition of colored Baptist churches in the state and to establish a school where the Bible might be taught.

On October 8th of the same year, 1888, the organization of a state convention was completed at the Second Baptist Church of Chillicothe and was named "The General Baptist Association of Missouri," later to be named "Baptist State Convention" and is now known as the Missionary Baptist State Convention of Missouri. Officers elected to head the new convention

President.....	Rev. J. T. Caston (who served a total of 34 years as president)
First Vice-President.....	Rev. William J. Brown
Second Vice-President.....	Rev. J. T. Thornley
Recording Secretary.....	Rev. J. S. Corsey
Treasurer.....	Rev. Daniel S. Sawyer

The new convention affiliated with the National Baptist Convention USA, Inc.

PRESIDENTS OF THE NATIONAL BAPTIST STATE CONVENTION OF MISSOURI



Dr. D. A. Holmes



Dr. J. T. Caston



Dr. John E. Nance



Dr. Isaiah H. Henderson



Rev. C. E. Richards



Rev. S. C. Doyle

Not Pictured Above:

Rev. R. C. Clopton
Rev. H. M. Mosley

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HOW IT OPERATES

At that first organizational meeting in 1888 an executive board was named which consisted of the elected officers (mentioned above) and three members-at-large, Marcus Clay, J. W. Jones and T. J. Edwards.

Today the state board is composed of the first five elected officers of the convention, the moderators of the district associations, and the presidents and three representatives of each of the state auxiliaries. This executive board has general supervision of all work of the convention between annual sessions. It meets four times each year - before and following each annual convention, once in mid-winter and again during the commencement of Western Baptist Bible College.

Our state convention is divided into fourteen (14) district associations. Local churches make up district associations. The success depends upon the sustained interest of each local church and constituents. The district associations usually follow themes outlined in the national body. They provide leadership study courses throughout the year that the members of local churches may have another opportunity to pursue Christian education.

Their programs are of such that the local churches are the recipients of progressive leadership relative to their respective problems and possible solutions along with discussions relative to the present-day problems facing the Christian churches.

The following are the fourteen (14) district associations: Antioch, Berean, Central, Christian Liberty, Friendship Consolidated, Good Hope, Greater Union, Mt. Carmel, Mt. Zion, Midwest, New Era, North Missouri, Pemiscot-Dunklin, Southwest.

The moderators of associations and pastors are key people in the make-up of the state convention. These, along with key lay people, provide the strength that keeps the state convention living up to its potential.

Support is given to the state convention from districts so that the work can be carried on with a greater efficiency.

The state convention has six auxiliaries. They are:

- (1) Women's Missionary and Educational Union
- (2) Sunday School and Baptist Training Union Congress
- (3) Layman's Department
- (4) Ministers and Pastors Conference, Ministers Wives & Widows Fellowships
- (5) Music Department
- (6) Ushers and Health Auxiliary

Each of these auxiliaries carries out a specific part of the state program.

THE WOMAN'S AUXILIARY ...

(Women's Missionary and Educational Union)

The object of this auxiliary is:

- (1) To stimulate a greater missionary spirit among Baptist women, young people and children by organizing and developing societies and auxiliaries thereto.
- (2) To encourage systematic contributions.
- (3) Christian and missionary education of adults and youth.

Women's Missionary and Educational Convention (1890)

The parent body of the Missionary Baptist State Convention of Missouri felt that a woman's group could reach all areas of the state in helping to support Western College and to reach the youth and to give them instructions in Missouri.

*See Constitution of the Baptist State Convention of Missouri in Appendix, Part III.

In 1890, a group of ministers and some women met in the Second Baptist Church of Independence, Missouri to perfect a plan of organization. Some of the persons present were: Mrs. Grace J. Williams, Mrs. A. J. Abbing-ton, Mrs. Lucy Page and Rev. Hardin Smith. The following year final plans

were drawn up at the June 10th meeting held at Bunceton 1891. At the state convention meeting at Pleasant Hill on July 1, 1892, this women's body became an auxiliary of the State Convention. Ten churches were in attendance with sixteen messengers.

First President: Mrs. Lucy Page (1891-1896). The threefold purpose for the organization was as follows:

1. Development of religious teachings.
2. Evangelization of the race.
3. Erection of an academy for women and girls.

Two districts were organized, **Central and Berean.**

- 1891 First meeting, Bunceton, June 10 - Mrs. Lucy Page, president; Mrs. Grace J. Williams, secretary
- 1892 Organization completed, Pleasant Hill, July 1, Mrs. Lucy Page president; Mrs. Grace J. Williams, secretary
- 1893 Sedalia, Morgan Street Baptist Church, Mrs. Lucy Page, president; Mrs. Grace J. Williams, secretary
- 1894 St. Louis, First Baptist Church, Mrs. Lucy Page, president; Mrs. Grace J. Williams, secretary
- 1895 Independence, Mrs. Lucy Page, president; Mrs. Grace J. Williams secretary
- 1896 No record

Second President: Mrs. Sadie McClain (1897-1899)

Two districts were organized: **Mt. Carmel and Mt. Zion.**

- 1897 Fulton, Mrs. Sadie McClain, president
- 1898 Mrs. Sadie McClain, president
- 1899 Macon, Mrs. Sadie McClain, president

Third President: Mrs. Bell F. Woods (1900-1901)

In 1900 Mrs. Bell F. Woods was elected president. The great challenge was the building of a girls' dormitory at Western. This was a need because of the work the women had done on the field, more women and girls felt the need to get a better education and Christian training.

Mrs. Woods set up the structure to meet this challenge. A Committee consisting of Mrs. C. R. McDowell, Mrs. A. J. Brown, Mrs. A. J. Abington, Mrs. Grace Jane Williams, the recording secretary; and Mrs. Bell F. Woods. The response to this committee was tremendous.

This effort was a noble beginning for Western College, and the strength of the woman's convention was being felt through out the state of Missouri.

During the administration of Mrs. Bell F. Woods another district was organized, **The North Missouri District.** Being in the vicinity of Macon, Missouri they made substantial contributions to Western in finance, and the furnishing students.

- 1900 - Boonville, Morgan Street Baptist Church, Mrs. Bell F. Woods, president; Mrs. A. J. Abington, secretary
- 1901 - Kansas City, Second Baptist Church, Mrs. Bell F. Woods, president; Mrs. A. J. Abington, secretary

Mrs. Bell Frances Woods our served president 1900 through 1902, was in the organization of the Berean District and served in the following positions, President, first and second vice-president and the music department. She served president of Berean Women for sixteen years. Her daughter, Mrs. Bessie Westley, served the state Community Missions' chair until her health prevented her serving.

OFFICERS OF THE MISSIONARY BAPTIST STATE CONVENTION OF MISSOURI



Dr. I. H. Henderson, Jr.



Neal J. Haynes



Victor H. Wells, A.B., D.D.



Rev. M. Piggee



A. M. Hudson

Officers Not Shown:

Rev. Quincy Keeble
Dr. W. A. Givens
Rev. Haymond Fortenberry
Rev. William Hobson
Sis. Naomi Erickson
Sis. Doris C. Nance
Sis. Rosemary E. Hunt
Sis. Marguerite Jones

Dr. William H. Claiborne
Sis. Vivian O. Woods
Sis. Ophelia Brown
Sis. Ann E. Moore
Bro. Melvin Smalls
Bro. Lyman Parks
Rev. Fred W. Johnson
Dr. Daniel W. Hughes



Mrs. Rosemary E. Hunt



Mrs. Evelyn Morgan



Mrs. Doretha N. Jenkins



Ethel Jenkins



Lillie Robinson



Carolyn Ealy



Bernice Hines



Annie Mae Tucker



Juanita Patton



YOUTH DIRECTOR
Mrs. Jemina Byrd



Mrs. L. W. Taylor



Mrs. Ethyl K. Thomas



Edna Bell
President
Jr. Matron Division



Mrs. G. H. Thompson



Mrs. Carolyn D. Ealy
Associate State Director
Area Leader No. 1
Youth Department
Mo. Baptist Women's Conv.



Mrs. L. C. Glass
First Vice-President

Fourth President: Mrs. Mary L. Saunders (1902-1903)

Under Mrs. Saunders administration she strengthened the work by organizing circles over the state. She later served as a Matron at Western College.

1902 - Kansas City, Mrs. M. L. Saunders, president; Mrs. M. E. Goins, secretary

1903 - Lexington, Mrs. M. L. Saunders, president; Mrs. M. E. Goins, secretary

Fifth President: Mrs. Sadie McClain (1904-1905)

Mrs. Sadie McClain was again called to serve the convention as president. She served two years. The convention was carrying out their tasks in a great way. During this time the Antioch District was organized.

1904 - St. Joseph, Mrs. Sadie McClain, president; Mrs. M. E. Goins, secretary

1905 - Hannibal, Eighth and Center Street Baptist Church, Mrs. McClain, president; Mrs. J. E. Goins, secretary

Sixth President: Mrs. C. R. McDowell (1906-1911)

Two new districts were added to the convention, Southwest and New Era.

The first Mission band was presented from The Central Baptist of St. Louis, Missouri. Many other activities came into focus, institutes, Mother's meetings. The first Official Baptist paper was printed by the students at Western.

These women formed the art of making friends by establishing a Christian Fellowship with the Western State Convention, the Kansas Convention, the Illinois and Iowa Conventions. They continued to prove themselves workers who needeth not to be ashamed.

During this period the Executive Board announced that the purchasing of a school building at Bolivar, Missouri for a new Western college. The women were enthusiastic; eager to promote Christian Education to the last degree willing to sacrifice all for the first purpose of the organization: "The Development of Religious Teachings." The women turned over to the Board \$3,000.00 for this new project.

As soon as it was learned that Blacks were planning to buy the property dark clouds of hatred began to rise and the property was destroyed by fire.

This was a dark day, dreams were shattered, plans were thwarted, hopes were dimmed, hearts were distressed. But these undaunted Christians, believing that every thing works together for good for those who love the Lord, set to work to reclaim the property at Macon, Missouri. So with hopes reborn and interest rearoused, pledges in money and services were made with the hope of completing the Girls Dormitory.

1906 - St. Louis, Compton Hill Baptist Church, Mrs. C. R. McDowell, president; Mrs. M. E. Goins, secretary

1907 - Fayette, Second Baptist Church, Mrs. C. R. McDowell, president; Mrs. M. E. Goins, secretary

1908 - Carrollton, Mrs. C. R. McDowell, president; Mrs. M. E. Goins, secretary

1909 - Independence, Second Baptist Church, Mrs. C. R. McDowell, president; Mrs. M. E. Goins, secretary

1910 - Springfield, Washington Avenue Baptist Church, Mrs. C. R. McDowell, president; Mrs. M. E. Goins, secretary

1911 - Jefferson City, Second Baptist Church, Mrs. C. R. McDowell, president; Mrs. M. E. Goins, secretary

Mrs. C. R. McDowell, our fifth president served three years and also served as president of North Missouri District for six years. At the time of her death she was their president. She also served as teacher at Western and always said she was its second president. Mrs. McDowell was also in the organization of the Women's Auxiliary.

Seventh President: Mrs. Mary E. Goins (1912-1936)

In the 1912 Annual session, Wednesday night was set aside as rally night for Western. This effort was so successful, it became an annual feature, known as Educationally Night. This was observed until 1962. Many of our present day observances were established under her administration, namely plan for district food showers for Western.

Three new districts were organized **Southeast, Spring Hill and Christian Liberty**. This brought the total number of districts to eleven.

The growth and success of the convention was phenomenal; art exhibits were held, new talent discovered. Author: Rev. C. B. Johnson (Poet), Singer and Musician: Mrs. S. W. Bacotte, the Minister's Wives were organized, the Women's Convention State Song was written by Mr. Wilbur R. Howell, and introduced by Mrs. D. A. Holmes to the Baptist Women of Missouri.

STATE SONG OF THE BAPTIST WOMEN OF MISSOURI

Tune: "Battle Hymn of the Republic"

We're women of Missouri
To the Baptist cause we're true,
And we work for Christ, the Master,
As our Lord would have us do;
We have come to bring a message
Of good will and cheer to you,
As we go toiling on.

There are youth and sturdy womanhood
Within our faithful band,
And we'll labor without ceasing
In our cause, that's just and grand,
Till the fame of old Missouri
Shall resound throughout the Land,
As we go toiling on.

Chorus:

We're women of Missouri
Faithful women of Missouri
Baptist women of Missouri
As we go toiling on.

For as long as our great rivers
Wash the fields of waving grain,
And the mighty Ozark Mountains
Lift their heads above the plain,
We will labor for the Master,
And our work will not be in vain,
As we go toiling on.

And the youth of old Missouri,
We shall teach them as we go,
And the coming generations,
Shall in faith and wisdom grow,
For the Master, He is with us,
And shall bless our work, we know,
As we go toiling on.

In 1911 the young people made their first appearance in the Woman's Convention. The seed having been planted, the follow up resulted in the organization of the Young People's Convention in 1927. Mrs. Willa Johnson was the first president of Fulton, Missouri out of the Mount Carmel District.

During the 1921 session of the convention the first "Pageant of Progress" was written and produced by Mrs. L. Leota Caston. Mrs. D. A. Holmes was the soloist. She was later appointed to direct the music for the convention. In 1922 she represented the state convention in the National Convention as a soloist in the National Musical Concert in Los Angeles and won the honors.

In 1927 several persons went to Africa in answer to the call from the foreign fields to carry the torch. To mention a few, Rev. and Mrs. J. Chandler Caston, Mr. and Mrs. A. P. Browne, Dr. and Mrs. J. H. Bouy, and Miss Daphne Henderson.

Mrs. A. P. (Alice L.) Browne returned and continued to raise money to support the foreign work until her passing in 1965. She served as Foreign Mission Chairman of the National Woman's Convention and worked as field worker for the Foreign Mission Board.

- 1912 - St. Louis, Mrs. M. E. Goins, president; Mrs. G. R. Young, secretary
- 1913 - Kansas City, Mrs. M. E. Goins, president
- 1914 - Kansas City, Mrs. M. E. Goins, president
- 1915 - St. Louis, Central Baptist Church, Mrs. M. E. Goins, president; Mrs. A. G. Oliver, secretary
- 1916 - St. Joseph, Mrs. M. E. Goins, president
- 1917 - Springfield, Washington Avenue Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1918 - Fulton, Calvary Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1919 - Kansas City, Second Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1920 - Macon, Broadway Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1921 - Lexington, Second Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1922 - St. Louis, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1923 - St. Louis, First Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1924 - Hannibal, Eighth and Center Street Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1925 - Kansas City, Morning Star Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1926 - St. Louis, Tabernacle Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1927 - Sedalia, Morgan Street Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1928 - Fulton, Calvary Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1929 - Poplar Bluff, Pleasant Hill Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1930 - Jefferson City, Second Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary

Wilbur R. Howell, Chorister, Vine Street Baptist Sunday School, Kansas City, Missouri.

- 1931 - St. Joseph, St. Francis Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1932 - Springfield, Washington Avenue Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1933 - Kansas City, Morning Star Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1934 - Hannibal, Eighth and Center Street Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1935 - St. Louis, Prince of Peace Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary
- 1936 - Columbia, Broadway Baptist Church, Mrs. M. E. Goins, president; Mrs. A. J. Abington, secretary.

Eighth President: Mrs. A. J. Abington (1937-1950)

- Mrs. Amelia Jean Abington was born in Tipton, Mo., the daughter of Alfred and Maria Price. She joined the church early in childhood, being baptized by Rev. J. T. Belman. She was educated in the public schools of Tipton, with special training under Mrs. J. A. Calhoun. She was married to Prof. G. S. Abington of Forestell, Mo., was advised by Rev. W. D. Carter and Prof. Enos L. Scruggs, President of Western College.

Her work in Fraternal Organizations included: Local Matron of Masonic Court and Heroines of Jericho, member of Court of Calanthe, Daughter of Tabor, Sister of S.M.T., State Officer, Grand Chaplain, State Grand Secretary, State Grand Princess.

In Religious Organizations she served as Secretary of the State Convention and Secretary of Building Funds; State Missionary; President of Mt. Carmel District Convention; President of Mt. Zion District Convention; Secretary of Trustee Board of Western Seminary; President of the Baptist Women's State Convention, now President Emeritus of the same.

She was honored by the Southern Baptist Convention as one of the Missionary Speakers; by the hanging of her picture in Western College by the Young People's Convention; received a plaque at Commencement of Western College for continuous service for 50 years. She is now a member of Union Baptist Church, Springfield, Ill.

Mrs. Amelia J. Abington our eighth president served Baptists for fifty consecutive years uninterrupted. She was secretary, president of Mt. Zion District, and Central District, her love for the school was made known in many ways. Her contributions to Missouri are too numerous to mention all in this writing.

In 1937 the annual session held at St. Joseph, Missouri, Mrs. A. J. Abington was elected president. Many advancements were made during the fourteen years she was in office.

The working with the Missouri Missionary Union was one of the great accomplishments. In 1940 the first edition of our state handbook was issued. It was a gift of the WMU. Under her administration the first institutes were held for the purpose of training women and young people in missionary methods. Mrs. George McWilliams served as Chairman of the Golden Jubilee of the Southern Baptist Missionary Union and assisted in raising money for the institutes.

Another step forward, was the beginning of the Baptist Woman's Council, composed of National and Southern women. After much prayer and study the women met in Cape Girardeau, Missouri March 25, 1950 at the First Baptist Church.

The council consists of seven women from the Woman's Missionary Union and seven women from the Woman's Missionary and Educational Convention. Six officers from each group and one member at large.



Mrs. Thelma J. Smith



Youth Director
Mrs. R. D. Woods



President Emeritus
Dr. Cassie S. Davis



Mrs. Mary E. Goins



Vivian O. Woods



President
Dr. L. E. Mixson



Mrs. Belle F. Woods



Mrs. Amelia J. Abington



Mrs. C. R. McDowell



Mrs. Annie Tucker



Mrs. Estella Diggs



Mrs. L. Leota Caston



Mrs. Bessie B. Jones



Bessie J. Tivis



Mrs. Loda B. Byrd



Mrs. Deborah Dupree
President
City Wide Teacher
Training Union



Historian
Mrs. Ina M. Carter

The first officers were Mrs. Una R. Lawrence, Chairman; Mrs. Estella Diggs, Co-chairman; Mrs. Ethel K. Thomas, secretary. Others in attendance at the organizational meeting were Mrs. A. J. Abington, president; Mrs. Louella Mixson, Youth Director; Mrs. Augusta Allen, President of Third District; Mrs. L. Leota Caston, member at large.

Also during her term of office the young peoples encampment was set up and Mrs. L. E. Mixson was serving as Youth Director. Before the organization of the Retreat and encampment the youth met on Saturday at the close of the convention. This was not an ideal setting. Many messengers had gone home and the youth did not have sufficient help to carry out their program. The first encampment was held at Western in 1944.

The Youth department celebrated their 25th Anniversary at Western in 1950 under the leadership of Mrs. L. E. Mixson as Youth Director. There were many features of this program that will linger long in the memory of those who were there. One is the historical account of the youth work written by Mrs. L. Leota Caston. Many of the youth who participated in this program are women and men who are working today to carry out this great program in missionary activities.

Mrs. Abington was very much a lover of the school, Western and supported the work to the uttermost. It was during her administration that Mrs. Estella Diggs toured the Holy Land on her return she toured the state and showed pictures and gave all the money to Western.

- 1937 - St. Joseph, St. Francis Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1938 - Kansas City, Highland Avenue Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1939 - Jefferson City, Second Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1940 - Kansas City, Western Baptist Seminary, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1941 - Springfield, Washington Avenue Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1942 - Kansas City, Paseo Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1943 - St. Louis, Greater Fairfax Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1944 - Kansas City, Second Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1945 - St. Joseph, St. Francis Street Baptist Temple, Mrs. A. J. Abington; Mrs. Ethel K. Thomas, secretary
- 1946 - St. Louis, Pleasant Green Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1947 - St. Louis, Memorial Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1948 - Kansas City, Morning Star Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1949 - St. Louis, Mt. Zion Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary
- 1950 - Kansas City, Friendship Baptist Church, Mrs. A. J. Abington, president; Mrs. Ethel K. Thomas, secretary

Ninth President: Mrs. Cassie S. Davis (1951-1957)



During Mrs. Davis administration the following committees were began, Amelia J. Abington Fund, to support Enlistment and Council, Woods-Goins Memorial Fund for special scholarships for Western. This fund had been presented in previous years but was re-emphasized.

In 1952 the first annual banquet for the benefit of Western was held. A recommendation of Mrs. L. Leota Caston. This has become a special feature of the Annual Session.

The Constitution was revised to have a field worker. This job was the duty of the first vice-president. Mrs. L. E. Mixson, first vice-president. She was to work with the first vice-presidents of each district to set up workshops to promote the state program and lay plans to enlist more women to become involved in our missionary work over the state. This proved to be a helpful asset to the conventional work.

The sixth anniversary was celebrated with Mrs. L. Leota Caston as chairman. Picture pens with the pictures of Mrs. Davis and Rev. J. E. Nance president of the state convention were available. This was a main feature of the celebration. A pagent was written and directed by Mrs. L. Leota Caston.

Mrs. Cassie S. Davis only served seven years, because the Constitution had a tenue of seven years.

The out going staff as follows:

President	Mrs. Cassie S. Davis
1st Vice	Mrs. L. E. Mixson
2nd Vice	Mrs. A. J. White
Rec. Sec.	Mrs. Thelma J. Smith
Cor. Sec.	Mrs. Ethel K. Thomas
Treasurer.....	Mrs. Louise Rudd
Auditor	Mrs. Jessie M. Stinson
Youth Department	
Directress	Mrs. Carolyn D. Ealy
Associate.....	Mrs. Ethel F. Thompson
Area Directress	Mrs. Dorothee S. Lee

The following were recommended to succeed this staff and were elected:

President.....	Ms. L. E. Mixson.....	Antioch
1st Vice.....	Mrs. Vivian O. Woods.....	North Missouri
2nd Vice.....	Mrs. A. J. White.....	Antioch
Recording Sec.	Mrs. George Thompson Brown.....	Central
Cor. Sec.	Mrs. Thelma J. Smith.....	Berean
Treasurer.....	Mrs. L. C. Glass.....	Friendship Consolidated
Auditor.....	Mrs. Jessie M. Stinson.....	Berean
	Youth Department	
Youth Director.....	Mrs. Edna Johnson.....	North Missouri
Associate Director.....	Mrs. Romeo D. Woods.....	Berean

- 1951 - St. Louis, Pilgrim Rest Baptist Church, Mrs. Cassie S. Davis, president; Mrs. Thelma J. Smith, secretary
- 1952 - Kansas City, Morning Star Baptist Church, Mrs. Cassie S. Davis, president; Mrs. Thelma J. Smith, secretary
- 1953 - St. Joseph, St. Francis Street Baptist Church, Mrs. Cassie S. Davis, president; Mrs. Thelma J. Smith, secretary
- 1954 - Springfield, Washington Avenue Baptist Church, Mrs. Cassie S. Davis; Mrs. Thelma J. Smith, secretary
- 1955 - St. Louis, Prince of Peace Baptist Church, Mrs. Cassie S. Davis, president; Mrs. Thelma J. Smith, secretary
- 1956 - Poplar Bluff, Central Baptist Church, Mrs. Cassie S. Davis, president; Mrs. Thelma J. Smith, secretary
- 1957 - St. Louis, Central Baptist Church, Mrs. Cassie S. Davis, president; Mrs. Thelma J. Smith, secretary

Tenth President: Mrs. L. E. Mixson (1958-1967)

The 55th year began under an entire new staff of officers, Mrs. L. E. Mixson president. It was necessary to have an advisory board meeting to turn over the monies to a new treasurer and adjust to the next administration. This meeting was held at the Central Baptist Church in St. Louis, Missouri.

Mrs. Edna Johnson our newly elected Youth Director presented her plans for the youth work for the year. Tentative plans for the 1958 encampment were discussed. The women decided that the encampment would have to be at Western. The last encampment was held in Hollister, Missouri at the Southern Baptist Camp.

In 1958 Mrs. Ethel Jenkins Tally was elected second vice-president succeeding Mrs. A. J. White, whose term expired under the tenure clause. She set up the mission study in a very fine way.

In 1959 the sixth edition of our State Handbook was presented at the annual session. This was also a plan book, one that was full of help for our locals, information concerning the materials, causes we support, and the guide lines we use to operate with our state plan.

Western Baptist College had already conferred a degree of Dr. of Letters on Mrs. Cassie Davis our President Emeritus. In 1962 they also conferred the Dr. of Letters on our present president Mrs. L. E. Mixson. Also during this period another one of our officers, Mrs. Thelma J. Smith received this honor. Earlier Mrs. Estella Diggs had been given the degree. Four women of our convention received the honor.

The state convention voted to have all meetings together in the next session. This was the last time that the women met separately.

All Constitutions had to be rewritten. The plan was that the together program meant that we have one constitution and the guidelines of the specific auxiliaries would have By-Laws.



Mrs. L. E. Mixson
State Director
Youth Department
Mo. Bapt. Women's Conv.
Pres. Antioch Dist.
Women's Conv.



Alberta D. Scott
President
Young Peoples' Div.



Eddie Mae Jones
1st Vice President
Young Peoples' Div.



Mary Lee Miller
General Secretary
Youth Department
Mo. Baptist Women's Conv.
Past Recording Secretary



Mrs. Daisy N. Stancil
3rd Vice President
Dir. of Young People



Abraham Fisher
2nd Vice President
Young Peoples' Div.



Clarissa Jane Miller
Junior Girls' Auxiliary



Mrs. Osceola Williams
President-Jr. Matrons



Mrs. Alberta Coleman



Mrs. Ethel F. Thompson
Area Leader No. 2
Youth Dept.
Mo. Bapt. Womens' Conv.



Mrs. Chlora Johns



Mrs. Rosa T. Williams



Mrs. Lizzie Ivory



Mr. Cleotha Harper
R. A. Leader
Youth Department
Mo. Bapt. Womens' Conv.

A committee was appointed to work on this project, members from each auxiliary constituted this committee. They had two meetings and this was presented in the 1963 session in Kansas City, Missouri.

The new constitution omitted any tenure. This meant that an officer could serve as long as the convention wanted them to serve. In 1959 Mrs. Edna Johnson the Youth Director elected in 1957 with all the other staff resigned and Mrs. Romeo D. Woods our Associate Youth Director was elected to serve under Mrs. Woods.

Plans were also made to help the youth department and President Mixson to attend the 11th Baptist World Alliance to be held in Miami Beach, Florida, June 25th thru June 30, 1965. A special committee was appointed to solicit the funds for this trip. To send our president and youth director Mrs. L. E. Mixson and Mrs. Romeo D. Woods.

In June 1965 two bus loads of young people and adults left St. Louis for the trip to Miami Beach, Florida. They attended and participated on the program.

On their return trip they spent a night at Tuskegee Institute and had a tour of Bethune Cookman College, the National Publishing Board, and a tour of The American Baptist Theological Seminary.

The young people and adults will ever be grateful to their Pastors and WMU presidents for giving them this opportunity. Their gratitude also goes out to Mrs. L. E. Mixson to their parents for recommending and the parents who co-operated with this effort.

We left out 1966 annual session to carry out the plans made for the area workshops. Looking forward to working with our president to better facilitate our work. This was not to be, because Mrs. Mixson was stricken and the work had to be done by the first vice-president. The workshops were carried out according to plans, which were well made by Mrs. Mixson.

Our president was confined to her home and hospital until her passing in September. Before her passing all plans even her annual message was prepared for the 1967 meeting. Her address was read at the time set for the president's report. Vice-president Woods only reported on the National Convention and the Windermere meeting.

- 1958 - Kansas City, Morning Star Baptist Church, Mrs. L. E. Mixson, president; Mrs. George H. Thompson, secretary
- 1959 - St. Louis, Westside Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1960 - Kansas City, Friendship Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1961 - St. Louis, Leonard Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1962 - Sikeston, West End Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1963 - Kansas City, Emmanuel Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1964 - St. Louis, Westside Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1965 - St. Louis, Fairfax Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1966 - Columbia, Second Baptist Church, Mrs. L. E. Mixson, president; Mrs. G.H.T. Brown, secretary
- 1967 - Kansas City, Friendship Baptist Church, Mrs. L. E. Mixson, president; Mrs. G. H. T. Brown, secretary

The minister's wives committee chairman Mrs. Regena Nance recommended that the room at Western Baptist College, known as the president's room be redecorated and furnished in memory of Mrs. L. E. Mixson and

be redecorated and furnished in memory of Mrs. L. E. Mixson and be called the L. E. Mixson room. This was adopted.

Mrs. Florence Singleton the wife of Rev. Singleton the School President, was asked to supervise this renovation and purchase the furniture. This was done, Mrs. Singleton had the room ready for the State Encampment in 1968. A beautiful well furnished room. This cost us approximately two thousand dollars.

Eleventh President: Mrs. V. O. Woods (1968-).

In the 1967 session Vivian O. Woods was elected to serve as president, she is our tenth president. There were other changes in the leadership in this session as follows: first vice-president Mrs. Ethel J. Tally, second vice-president Mrs. Thelma J. Smith, Recording Secretary Mrs. Sammie L. Carter, Mrs. Harriet B. Hill, corresponding secretary.

The 1969 session held in Sedalia, Missouri brought some changes by recommendations of the president. These changes had to do with our Enlistment program, the paying our enlistment chairman.

The recommendation was that instead of paying the chairman the stipulated sum by the month that we pay all the expense of the chairman and give her a gift at the end of the year that she would hold clinics in each district.

The A. J. Abington Fund, Workshop Gifts, and the budget allocation be combined to take care of this project. Also a recommendation that all monies from the youth department be collected and disbursed through the business office.

This 1970 session opened a very sad note. Mrs. Ethel J. Tally was taken ill on the bus in Kansas City, Missouri and had to be taken home. She was dead on arrival at the hospital.

We also had another great loss Mrs. Estella Diggs the corresponding secretary emeritus of the convention. This fact was not known until our arrival home. She lived in Jefferson City, Missouri. Mrs. Diggs had served the convention many many years as corresponding secretary, Mission Study chairman and second vice-president.

In our midwinter board meeting the women asked to have the annual program changed so that we have all of our work in two days. Tuesday and Wednesday. They felt that this would better facilitate our work and help us to get the best results from our program. This was granted.

In 1968 the women decided to change the program of the annual session in order to use more of the talent in the convention and to get before the women of the state more information to help them in their work.

With the change of our program, in our May Board Meeting, where we plan our program for the annual session we decided to add new features to the program. There we scheduled two inspirational addresses Mrs. Carolyn Ealy and Dr. Thelma J. Smith were chosen to give these addresses.

The youth department is moving to greater heights under the leadership of Mrs. Romeo Woods and her leaders, Mrs. Dorothy S. Lee, Mrs. Jemima Byrd, Mrs. Eddie Mae Harris, more young people participated on the program in our 1971 session.

Officers of our auxiliary who have served on the National Staff are as follows. Mrs. M. E. Goins, Assistant Recording Secretary, Mrs. A. J. Abington, Assistant Recording Secretary; Mrs. Cassie S. Davis, Chairman of National Conferences Committee; Mrs. L. E. Mixson, Chairman of the 65th Anniversary Committee.

Other Missouri women serving on the National Staff are Mrs. E. A. Wilson, Historian; Mrs. Ethel J. Tally, Chairman of Foreign Committee; Mrs. Alice L. Brown, Chairman of Foreign Mission Committee.

Women serving in the National Youth Department are Mrs. Romeo Woods, Dean of Religious Education and writer for The Light. Mrs. Carolyn Ealy, Director of Red Circle also writer for The New Red Circle Guide.

Mrs. Daisey N. Stancil served in the Finance Department for a number of years. Mrs. Mary Lee Miller served as secretary for the Department of Christian Education.

Women of our convention who have toured the Holy Land, Mrs. E. Arlington Wilson, Mrs. Estella Diggs, Mrs. Regena Nance, Mrs. Thelam J. Smith, Mrs. T. E. Huntley, Mrs. Belma Triplett, and Mrs. Victor H. Wells. Mrs. Romeo D. Woods attended the 7th Baptist Youth World Conference in Bern Switzerland.

Mrs. Mary E. Goins, Assistant Recording Secretary - (1906-1943)

Mrs. Mary Etta Goins was born in Fulton, Mo., the daughter of John Calvin and Annie McMahan. Her father was a Deacon in the Baptist church. She was graduated from Lincoln University with B. S. Degree. She taught for several years in the Public Schools of Jefferson City. She was very active in her church, serving in the Choir, teaching in the Sunday School and President of the Missionary Society. She was elected president of the Women's Baptist State Convention, where she served for 25 years; served as Secretary and President of the State Federation of Colored Women's Clubs. She was elected Assistant Recording Secretary of the Woman's Convention, Auxiliary to the National Baptist Convention, U.S.A. Inc. in 1906 and served until her death in 1943.

Her husband was Rev. John Goins, General Missionary of the Baptist State Convention of Missouri for fifty years.

Her daughter, Nannie Goins Marshall, who served as Historian for the woman's auxiliary began this historical research and served until her health failed her.

- 1968 - St. Louis, Newstead Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary
- 1969 - Sedalia, Ward Memorial Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary
- 1970 - St. Louis, Galilee Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary
- 1971 - Kansas City, Pacey Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary
- 1972 - Sikeston, West End Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary
- 1973 - St. Louis, Calvary Missionary Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary
- 1974 - Kansas City, Morning Star Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary
- 1975 - St. Louis, Fairfax Baptist Church, Mrs. V. O. Woods, president; Mrs. Sammye L. Carter, secretary

Mrs. Ethel K. Thomas, served as recording secretary fourteen years under Mrs. Abington and corresponding secretary under Mrs. Cassie S. Davis, also president of the New Era District. Taught in the Council Institutes over the state. Living in Kansas City she helped solve many problems of the school and distributed National Literature to Kansas and Missouri women in the Kansas City area.

Mrs. Ella Mae Caston, served on the Foreign Fields, chaired the Furnishings and Equipment Committee under Mrs. Cassie S. Davis. Many modern facilities were given the school during her period of service. There were many other contributions made to the advancement of our work in missions.

Mrs. L. Leota Caston, a woman who began her span of service at the beginning of the convention. A person who worked with the program of all the president, a noted writer and historian was chairman of the 60th Anniversary Committee, presented the plan to have a banquet for Western at our annual session. This banquet project is now being carried out.

The following is the Constitution of 1900 that appeared in the minutes of the 10th Annual Session held in Boonville, Missouri:

ARTICLE I.

The society shall be known as the Woman's Home, Foreign Missionary and Educational Convention of the State of Missouri.

ARTICLE II.

Its object shall be to foster the Home, Foreign Mission and Educational work in this State. The Foreign Mission Department shall be auxiliary to the National Baptist Convention.

ARTICLE III.

All persons belonging to the regular Baptist church, may become life members by the payment of five dollars (\$5.00); annual members by the payment of 50 cents.

ARTICLE IV.

Any Circle Belonging to a regular Missionary Baptist Church may become a member of this Convention by the payment of two dollars (\$2.00) annual dues. The Circle shall be entitled to three (3) representatives; fifty (50) cents for each additional representative.

ARTICLE V.

The Officers of this Convention shall be President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and a General Missionary, and four additional members of the Board, who together with the above named officers, shall constitute the executive board and all must be nominated and elected from the floor of the convention.

ARTICLE VI.

Section 1. The President shall preside at all meetings. In her absence any of the Vice-Presidents may preside.

Sec. 2. The Recording Secretary shall keep a record of all proceedings of each meeting and perform whatever other duties belong to her office.

Sec. 3. The Corresponding Secretary shall correspond with the circle connected with this Convention, and do all correspondence in connection with the Convention.

Sec. 4. The Treasurer shall hold all funds of the Convention, and pay the same upon the order of the Convention, or Executive Board, signed by the President and Recording Secretary.

ARTICLE VII.

This Constitution may be amended at any regular meeting of the Convention by a two-third vote of the messengers present.

Most of this history was compiled by Mrs. Nannie Marshall and Mrs. Geraldine Pittman.

BY-LAWS.

Section 1. All sessions shall be opened with devotional exercises conducted by the President or someone appointed by the President.

Section 2. This Convention shall be governed by the rules governing religious bodies.

Section 3. The officers of this Convention shall be elected annually.

By 1912 there were eight districts fully organized. They were:
Union Convention--Ida Fantray, Pres., Katie Hardin.

Antioch Convention--F. M. Oliver, Pres., Joanna Stevens, Estella Buckner,
S. J. Patterson, Anna B. Brown, Katie Vinegor.

Berean Convention--A. H. Gaines, Pres., Lucy M. Arnold, Ida B. Fowler
Mt. Zion--M. L. Sanders, A. W. Ross, R. A. Shannon.

Mt. Carmel--A. J. Abbingtion, Pres., M. D. Mason, Hattie Nelson.

Central--Mary E. Goins, Pres., Mollie Rhodes, L. Leota Caston.

North Mo--Amanda Tymony, Pres., Mrs. C. R. McDowell.

New Era--Rosa Gipson, Pres., Mamie Johnson, Rev. J. M. Booker.

The following is President Belle F. Woods Annual Address given at Boonville, Missouri, October 16th-17th, 1900.

To the Members of the Women's Home and Foreign Mission and Educational Convention of Missouri:

Dear Sisters, Brethren and Friends: Through the mercies of our Lord we have been permitted to assemble again, in this our tenth annual session. Our hearts should rejoice to know that God has seen cause to use such unworthy creatures as ourselves to carry on such noble work tending to glorify our Lord and elevate humanity. I, probably more than you, feel the great task, when I think of the high office to which you have advanced me, and the many, many duties involved.

HOME WORK.

The work to which we have pledged ourselves is indeed a noble work, and, as I stated before, for the accomplishment of which we should let nothing discourage us. I must state, however, that the work was checked for a while in St. Louis because of the great street car strike, which paralyzed all business in our city for more than two months. During this time our solicitors could not go around as they desired, hence many kind helpers were not approached.

Again, you have no idea of the amount of ignorance as to the nature of our work existing among our churches. I visited some who have never heard of the work before, but on hearing of it they responded readily. So you see that it is our duty to spread the news, and many you think indifferent to the work will assist us.

Sisters, it is my desire to know with what spirit we should solicit. Should it not be with the only intent to glorify God? Then let us not labor as for self, but only to please God, that on the final day we may hear the "well done thou good and faithful servant."

I have labored as best I could to get delegates for the Convention, and if not, to send their names and means to help carry on this work of the Lord. I feel that if college clubs were formed in our various churches we would have a great increase in delegates and the work in general. I have corresponded with nearly fifty persons and have received encouraging answers from several.

FOREIGN MISSION.

To day, as in the past, we hear the cry of the heathen, nor should our zeal lesson. We should not think that to save those at home is all, for the command is "Go ye into all the world and preach the gospel." Then if we can't go let us help, as best we may, those who are gone and are preparing to go.

EDUCATIONAL.

... It is our duty to support all educational movements, especially like the one in progress at Macon College. Does such a spirit as this exist, that because I did not have a great opportunity my children need little? The day is different now to then; our sons and daughters need all the enlightenment that can be obtained, mostly in christian principles and faith, to make men and women after God's own heart. Our name and existence will depend upon character, so let us use every means possible to further the educational department. We have made a special effort in behalf of the college, the fruits of which I hope will be quite encouraging.

Now I hope none will become lukewarm, for our greater efforts success are yet before us. Let us labor faithfully, following in the words of John, 2:5, "Whatsoever he saith unto you, do it."³⁷

CHURCHES AND CIRCLES

Name of Circle:

Mt. Zion District Convention Circle
Central District Convention Circle
Mt. Carmel District Convention Circle
Shiloh District Convention Circle
Park Chapel, Palmyra, Circle
1st Baptist Church, Brunswick, Circle
Chamber St. Church, St. Louis, Circle
Antioch Church, St. Louis, Circle
2nd Baptist Church, Salisbury, Circle
New Hope, St. Joseph, Circle
2nd Baptist Church, Jefferson City, Circle
Green Chapel Church, Clarksville, Circle
5th Baptist Church, St. Louis, Circle
2nd Baptist Church, Kirkwood, Circle
Francis St. Baptist Church, St. Joe, Circle
2nd Baptist Church, Rocheport, Circle
2nd Baptist Church, Independence, Circle
Morgan St. Church, Sedalia, Circle
2nd Baptist Church, Carrollton, Circle
Macon City Baptist Church Circle
Louisiana Baptist Church Circle
Central Baptist Church, St. Louis, Circle
2nd Baptist Church, Paris, Circle
North Mo. District Circle
1st Baptist Church, St. Louis, Circle
Mt. Zion Church, St. Louis, Circle
Washington Ave. Ch., Springfield, Circle
2nd Baptist Church, Fulton, Circle
2nd Baptist Church, Clarence, Circle
8th and Center St. Ch., Hannibal, Circle
Berean District Convention Circle

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³⁷See Minutes of the Tenth Annual Session of the Missouri Baptist Woman's Home, Foreign Missionary and Educational Convention, held with the Morgan Street Baptist Church, Boonville, Missouri, October 16-17, 1900, pgs. 14-16.

Again the educational needs are reflected in the report on Education:

Many beautiful and suggestive things have been said concerning mental development, by the ancients. But if there is one thing above another that justifies us in calling the present the enlightened age, it is the fact that the acquisition of knowledge is within the easy grasp of all, and that it may continue thus we must contrive to establish and maintain schools of learning. The frequency with which education is discussed shows its importance. Not until mind ceases to be superior to matter will the subject fail to be of great concern. Thus it behooves us to do something for the diffusion of knowledge. Therefore,

Resolved, That we give a hearty support to the Western College and work on College days and send our young people there to be trained rather than elsewhere.

Respectfully,

Mrs. J. Goins

Mrs. M. A. Gilree

Mrs. A. E. Parrish

Miss Lucy M. Arnold

Rev. E. C. Cole

Prof. E. L. Scruggs, A.M. 38

Rev. Mark Thompson, Chairman.

Children and Young People Organization
of the Missionary Baptist
Womens' State Convention.

As far back as 1911 the minutes carried the following program rendered by the various children bands. Program: "Jesus Loves Me." Instrumental, Eula Oliver, Rec. Florence Short Temperance Quartett. Paper "Why Children Should Engage in Missionary Work". Nannie Goins.

In 1917 an amendment to the Constitution was approved to make the children bands, clubs and mite societies a special department of the State Women's work, with a director in each district and local circle and one for the State elected to look after the work. However it was not until 1922 that the State appointed a special worker for the children's work. Inadequate records make it impossible to give all the names years and plans.

The 1926 minutes record the following annual report and program: Mrs. D. A. Holmes, director of Children Bands. Special representatives from (9) nine districts discussed the following topics: Prayer, Bible Study, Mission Study, Personal Service, Giving. Mrs. D. A. Holmes was assisted in this program by Mrs. Wille Johnson.

The work up to 1926 was carried on in various ways and under various names such as, Childrens' Bands, Mission Bands, Junior Circles, Many of the boys and girls of the various bands had now grown to be teen agers. Some in their first twenties. As such they felt quite out of place in the Children Bands. Many of our state leaders had felt the need of a definite youth organization to train the Baptist Young Peoples of the churches of Missouri in Missionary work. Thus, the State Young Peoples' Convention was organized in the Tabernacle Baptist Church, St. Louis, Mo. The late Dr. S. A. Mosely was pastor. This was in October 1926. The first president was, Mrs. Willa Johnson, Mrs. Estella Diggs, was elected Supervisor. As the teen-agers continued to grow, the reaching the ages of young manhood and young womanhood, they began to marry. The question of married

³⁸Ibid, pg. 14.

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and single young people working together in the same convention, was a constant cause of many discussions, which resulted in the amendment to exclude married young people from holding offices in the Young Peoples' Convention. This later led to the resolution for the Young Matrons Auxiliary. For several years they operated separately, with Mrs. Annabel J. White of Antioch District, President, Mrs. Cassie S. Davis of Mt. Zion District, 1st Vice President, Mrs. Smith Berean, District State Counselor for the Young Matrons' Auxiliary.

In 1938 the Young Peoples' Convention and the State Young Matrons' Auxiliary was combined and brought under one general leader known as State Director. Mrs. Pearl Saunderson of the New Era District, who had served for three (3) years as Supervisor of the Young Peoples' Convention, was elected the first State Director, with Mrs. A. J. White and Mrs. C. S. Davis as the two regional Directors.

In October 1941 at Springfield, Missouri, Mrs. Cassie S. Davis was elected Corresponding Secretary of the Womens' Convention; Mrs. L. E. Mison, past president of the Antioch District Young Womens' Convention and Past Director of Antioch District; Mission Study Chairman of the Womens' State Convention, was unanimously elected State Director, with Mrs. Carolyn Ealy, of New Era District, Mrs. T. J. Smith, of Berean District and Mrs. O. J. Decauter of Southwest District as the three (3) Area Directors.

In 1944 the State Womens' board approved the recommendation from the State Young Peoples' Committee, asking for a change of time of meeting for the Young Peoples' Department, from October to the 4th week in July, Monday through Friday with Western Seminary as the permanent meeting place. The number of districts representing had increased from 6 to 8, the Local Auxiliaries from 1' to 24, the Finances, from \$199. 54 to \$411.28. The attendance had more than doubled itself.

The attendance at the first Encampment, July 19-22, 1944 was thirty-five (35).

At the State Assembly and Encampment, July 1942, the total number of organizations 151, membership 1,029. In 1948 the total number of organizations 160, membership 1,465; in July 1949, messengers 84, total attendance for the week, 530.

Other duties made it impossible for Mrs. Decauter and Mrs. Smith to serve. Mrs. E. F. Thompson of Mt. Carmel District and Mrs. Geneva Carver of Third District was elected to serve.

Three (3) men have served as State R. A. Leaders: Mr. D. L. Williams, Jr. who was called by Uncle Sam into service for his country, and Rev. Paul Fullilove also called into service, but to the ministry. He entered A.B.T.S. Nashville, Tenn. He served 1½ years. Mr. Cleotha Harper, was appointed in 1946 and has served faithfully. Mrs. Mary Lee Miller, past Recording Secretary, was promoted to the Womens' Convention in October 1943. She was appointed General Secretary of the Youth Department by President Abington in 1945 and has served very efficiently.

In 1949, the Department presented to Western Seminary a picture of President Abington, honoring her Fifty-years (50) of unselfish service rendered the Baptist of Missouri. Under the Leadership of Director Mixson, many useful gifts of linens, waste-paper baskets, aprons, light-bulbs, soap, chair for chapel and tables made by the Royal Ambassadors plus increased financial support to the school has received by the late Dr. C. Richardson.

A Christ centered program for the Baptist youth was developed. Miss Alberta Scott served as President of the Youth Convention from 1947-1952.

In 1947, Dr. and Mrs. M. A. Tally of Indiana, visited the Encampment. Dr. Tally expressed great satisfaction of the work Director Mixson and her co-workers were doing with and for the Baptist Youth of Missouri.

Dr. Tally stated that no where in the National Baptist Convention was there anything among the Missionary Activities to compare with what Missouri is doing.

Our records would be incomplete without the names of Mrs. George McWilliams, Mrs. C. M. Truex, Miss Agnes Stephens, Mrs. Delno Baker, Miss Eva Berry, Miss Annabel Grouch, Mrs. J. R. Sims, and Mrs. Sue C. Buell, of the State W.M.U. of the Southern Baptist Convention for loving Service on the Kings' Highway.

L. E. Mixson, State Young Peoples' Director

Later Mrs. Carolyn Ealy was elected to the position of State Young Peoples' Director.³⁹

³⁹Composed by Mrs. L. E. Mixson, State Young Peoples' Director.

**MISSOURI BAPTIST WOMAN'S MISSIONARY AND
EDUCATIONARY UNION AUXILIARY OF
MISSIONARY BAPTIST STATE CONVENTION OF MISSOURI**



OFFICIAL STAFF

Seated Left to Right: Cassie S. Davis, President Emeritus; Vivian O. Woods, President; Lillian C. Glass, First Vice President; Estelle Taylor Vice President; Cloteal Hampton, Corresponding Secretary; Sammye L. Carter, Recording Secretary. Standing Left to Right: Sostena J. Adams, Parliamentarian; Forrestine Freeman, Treasurer; Calene McWilliams, Auditor; Carolyn Ealy, Junior Matron's Counselor; Claire Maxwell, Chairman of National Committee and President of Berean District Women's Missionary Union; Jemima L. Byrd, Associate Youth Director, Sarah Tatum, Chairman of National Education; Laura B. Holmes, Chairman-Mission Action; Bessie B. Jones, Chairman- A. J. Abbingdon Fund; Annie Mae Tucker, Chairman-Special Convention Fund. Bottom of Picture Romeo D. Woods, Youth Director.

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... ATTEND THE ...

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Dr. J. H. Garnett
President



W. D. Carter



Mrs. C. Richardson
Advisor of Women Missions



President Richardson



Rosa B. Johnson, A. B.

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WESTERN COLLEGE:...

October 8, 1889 representatives of the different associations and Churches of Missouri met with the Second Baptist Church of Chillicothe and formed "The Baptist General Association of Missouri," now known as the Missionary Baptist State Convention of Missouri. The dominant thought in the minds of these pioneer Christian men and women was that of "Christian Education".

The Constitution provided for the officers of the Convention to constitute the Board of Education and the corresponding secretary, and financial agent.

On October 23, of the same year, the Board met at Independence, and executed a lease providing for the use of the old Church property for the purpose of conducting the school for a term of five years.

The Institution, thus organized, commenced its work with a faculty consisting of a president and an assistant student teacher, term four (4) months, enrollment fourteen (14), seven (7) of whom were young men engaged in the ministry.

Dr. John T. Caston the President of the newly formed Missouri Baptist State Convention, called a meeting on January 13, 1890 at Independence and completed the organization for the school, naming it Western Baptist College, and electing Professor Wilton Boone, President.

Western Baptist Bible College bears the distinction of being the first and the only Christian school in the Northwest founded by Negroes exclusively without the incentive of gift of land or money.

"A statement from notes taken at the meeting in 1890 reads: "The lease read that the Convention was to pay \$1.00 per year for five years and attend all necessary repairs during term of tenancy." This statement has reference to the rental of the church property in Independence, Missouri, that the Convention leased for use as a College.⁴⁰

The motives underlying the founding of this institution were a desire to meet the demands of ministerial training and to provide education under Christian influences for youth of our group when their lives were most formative.

The limited accommodations afforded in the temporary location and the objection by many that the school was located too far west, etc., forced the Board to seek a permanent location. On September 18, 1891, the Board met at Macon and selected twelve acres of land with a large two-story brick building. It was here that the school was reopened in January with Rev. E. L. Scruggs as President; Prof. W. F. Smith and Mrs. C. R. McDowell, as teachers.

Land and property was being negotiated for in Bolivar, Missouri to establish a new Western around (1908-1911). This gave great inspiration to the women of the convention who gave to the Board \$3000.00 toward this work. When it was learned that Blacks were planning to buy the property, it was destroyed by fire. Work was then started to reclaim the property at Macon, Missouri.

In the year 1921, the school was moved from Macon to Kansas City, Missouri with P. H. Thompson acting as President. The school was located on the Ridge Estate located at 2101 Woodland Avenue in Kansas City. After a decade of occupancy at that site it proved to be too small, so the present property at 2119 Tracy Avenue was secured.

Succeeding P. H. Thompson was Clement Richardson. President Richardson served from 1922 to 1927 and built the school up to one of the most outstanding institutions of its kind in the middle west.

Between 1927-1937 the school functioned under several heads. During this period of the depression Western was forced to close its doors for the school year 1936-36.

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A reorganization was set up and the school reopened in August 1937, as Western Seminary with Dr. Clement Richardson as President and his wife Mrs. Ida Rivers Richardson as Dean of Women.

This was Dr. Richardson's second call to the presidency and it was indeed a task of "making bricks without straws." The buildings were run-down, furniture destroyed, and most discouraging of all these was a divided constituency to serve. It was soon apparent to all, however, that God indeed must have called him for just "such a time as this." He was given a free hand by the Board and within a few months, refurnishing of the buildings was done by interested citizens and friends throughout the state and the middlewest in answer to appeals made by Dr. Richardson. Confidence was once more restored, the Baptist family united and students began to fill the halls with an adequate and competent faculty and Western once again undergirded by a loyal Alumni--was on a solid foundation.

Western existed from a day to day, month to month budget. To secure support for the school, agents or missionaries were named to present our needs to the churches of the state both white and Negro. The first of these were the Rev. Wm. P. Brooks of Moberly, the Rev. Horance N. Bouey and the Rev. John T. Caston of Macon, Missouri. To the Rev. John Goins, however, goes the credit for this type of service. He served longest as State Missionary, did a great job winning friends to the cause and collected large sums of money for its support. Others who followed in his steps were the Revs. W. H. Hill, W. A. Scott, Clarence Carter and J. W. Mahomes. The Rev. S. W. Bacote and Dr. Daniel A. Holmes, local pastors, were also instrumental in obtaining funds from philanthropists in the Kansas City area.

Western Baptist Bible College has had a faculty composed of men and women who sustained the highest moral, intellectual and religious qualifications, and were among the most ardent self-sacrificing lovers of the race.

Among the outstanding faculty members were C. B. Johnson; Rosa B. Johnson, 54 years; Professor Green; Fannie Lewis; Mrs. P. H. Thompson; Miss Bacot; Professor L. Boyd; Mrs. B. Williams; Dr. B. Terrell; O. C. Thomas; Professor Gilbert; Mrs. Frances Terry; Frank Douglas, coach; Carrena Russell; Joseph Cade; Andrew Miller; Dr. A. Welch; Mrs. H. D. Tymony; Robert Green; Professor Henderson; Eva Dixon; Dr. L. L. Sykes; Mrs. Carolyn Ealy. All at least had Masters'. Mr. W. R. Howell, a long time faculty member, wrote the words to Western's school song.

Western's School Song:

W E S T E R N

Words by W. R. Howell

1. Oh Western, dear Western with faith firm and strong,
With love true and fervent we praise thee in song;
Our voices, resounding in honor of thee;
Shall echo wherever thy children may be.
The sound of thy name sends a thrill to each heart;
Beloved for thy goodness and service thou art;
Where'er we may wander, o'er land and sea,
We'll ever be loyal, dear Western, to thee.
2. Oh Western, dear Western, thou guide of our youth
Support of the weak and evangel of truth
Thou giver of knowledge, thou teacher of right
Thou lover of wisdom, and bearer of light;

See Life of Rev. John Goins written by his daughter in the Appendix.

Thou molder of women, thou maker of men,
We'll sing of thy glory again and again;
And ever with hand and with heart we will be
Full ready and willing to labor for thee.

3. O Western, dear Western, we come to thee now,
With garlands of honor to place on thy brow,
For love that has kept us by day and by night;
And guided us onward and upward for right
And He who attends to each suppliant's prayer
Will bless thee and keep thee with tenderest care;
And all of thy children forever will be
Inspired by the mem'ry, dear Western of thee.

The mark of a good school is not how many students it has turned out in the world, but how good the students were it turned out. Western has not turned out too many, but has turned out some good ones.

They came as raw recruits and went away as finished products. They were inspired by the faculty's dignity, informed by their intelligence, and baptized by their spirituality. Equipped with an intelligent mind, a new born heart, and deft hands, they went forth to meet the challenge of the world.

A few of the former students who have made outstanding contributions to the Christian cause are the Rev. C. H. Bratton, Mrs. E. M. Caston, The Revs. C. D. L. Bradshaw, E. S. Redd, Moses P. Tims, J. L. and J. C. Caston; all gospel preachers and leaders. Mrs. Ella Porter Bohannon, Sandy and India Butler, Pearl H. Hart. The Rev. J. W. and Lottie Hayes, Dr. John and Ada Tucker, Luellyn and Rose Johnson, Emma and Sedalia Hare, Rev. Landon N. Cheek, Rev. R. O. Johnson, Rev. & Mrs. W. D. Carter, Rev. & Mrs. A. W. Ross, Ethelbert Barber, Joseph Evans and William Douglas, Attorneys at Law, and Carolyn Ealy. Others can be listed according to their various fields.

IN THE FIELD OF MEDICINE:

Dr. S. H. Griffin, "Class '99"; Dr. Gideon Brown who was the first doctor in Kansas City to sew up a heart; Dr. H. Johnson of Jefferson City; Mrs. Lorenda Harris who was the head nurse at General Hospital No. 2; Dr. J. T. Caston, preacher; Dr. Edward Moon of Oklahoma; Henry Palmore, an Oklahoma Dentist.

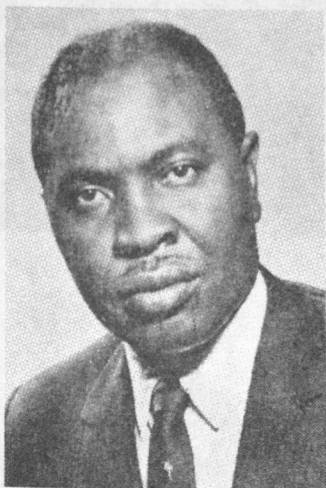
IN THE FIELD OF TEACHING:

Sedalia Hare, Hattie McKim, Gertrude Johnson, C. B. Johnson, Dwight Johnson, Lowlyn Johnson, Rosa B. Johnson, Elzona Blakely, Eileen Walker, Mary Crenshaw, Juanita Patton, O. T. Bailey, B. F. Butler, J. W. Butler, Mattie Crenshaw, Aleria Buckman, Carolyn Ealy, H. O. Tolson, David Saunders, Carrena Russell, Evelyn Cole, Mrs. H. O. Tolson, Geneva Miller, Esther Saunders, Blanche Garrett, Ella Carter, Lena Falls and Lee F. Shipley.

IN THE FIELD OF BUSINESS:

Mrs. Annetta H. Bratton, a cosmetologist and dressmaker; Juanita Patton, a cosmetologist; B. F. Butler, a grocer also Milton and Aleria Allen; Mr. O. Carter, the laundry business in St. Louis; Orval Carter, the Insurance Business; Mr. J. W. Butler, a farm expert; Willard Carter, a farmer; Mrs. Julia Wise, printer and Mrs. Carrie Mae Coursey, Clerk-typist. Mr. Alexander Bell, Funeral Director.

THE PRESIDENT SPEAKS



Dr. William M. Singleton
President
Western Baptist
Bible College

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Dr. E. A. Freeman



Rev. Daniel A. Holmes



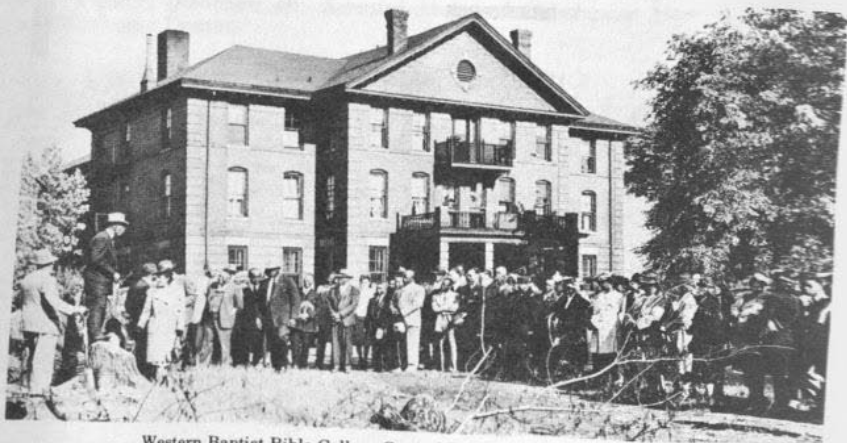
Dr. Maynard P. Turner



The Chorus



Class



Western Baptist Bible College Ground-Breaking Ceremony - 1947

Speaker - Dr. D. A. Holmes



W. R. Howell, A. B.
Administrative Assistant
to the President



Forest S. Smith, A. B.
Treasurer and Registrar



Rosa B. Johnson, A. B.
Latin and Bible



Curtis H. Faulkner, B. Th.
Dean of Men



Edna Earl Turner, A. B.
Dean of Women



Frank S. Douglass, M. A.
Social Science and Coach



Annie Kathryn White, A. B.
Secretary to the President

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Thelma Cox
Girl's Matron



Sarah Robinson
Dining Room Hostess



Emma Payne
Girl's Matron



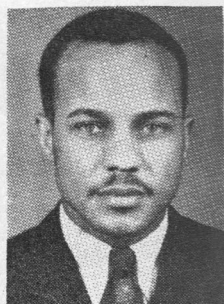
N. J. Haynes, A. R. E., B. Th.,
M. R. S. C., Theology



Georgia Whitt, B. A., B. R. E.
Religious Education



Tobert Welch, B. A., Th. M.
Theology



E. E. Chappelle, A. B., B. D.,
S. T. M., Theology



Ruth Faulkner
Assistant to the Dean
of Men



Laurenia K. Allen, A.B.
English



Jessye Turney, A.B., B.S.
Social Science



Estella Saunders, B.S.
Assistant to the Registrar



Bernice Appleton, A.B.
Librarian and
English Literature



Dorothy A. Kemp, A.B.



Alyce R. Jones, B.S.
Music

Property of Univ. of Mo.-St. Louis

IN THE MUSIC FIELD:

Mrs. Carrie Oliver; Mrs. Myrtle Smith; Mrs. Katherine Lyons; Lemuel Russell; Leroy Richardson; Mildred Saunders; Mildred Walker; Jordan Cohron; Cecil Redd; J. L. Russell.

IN THE FIELD OF MISSIONS BOTH HOME AND FOREIGN:

John Goins stands in a class by himself: Throughout the length and breadth of this country his name is a household word. From the cross-roads to the metropolis he travelled telling the story of Western and Missouri. In the field of foreign missions, Dr. M. Cheek; J. C. and Ella Mae Caston crossed the murky waters of the Atlantic and carried the gospel to our fatherland with telling results. Dr. N. Peters and wife, Harry Smith and wife to Nicaragua; Benjamin Stephens and wife, Supervisor Suehn Mission, Monrovia, Liberia, West Africa; J. O. Bass and wife, Thailand.

IN THE MINISTERIAL FIELD:

Heading this list of early graduates is none other than Kansas City's Dr. D. A. Holmes, the first Pastor in Kansas City to build a modern church, Paseo Baptist, from the ground up. He was a builder, a fighter, a Pastor, an administrator, a counselor, an orator, a preacher and a Christian gentleman. History would not be complete without his contribution. In 1929 he was elected President of the Missouri Baptist State Convention at Fulton, Missouri.

Next comes Dr. A. W. Ross another fine church builder. Calvary Baptist at Fulton and Calvary Baptist at Coffeyville are two beautiful churches that were built by Dr. Ross from the ground up. He built both physically and spiritually.

In the East, D. A. Scott, a Westernite built a \$225,000.00 church and a large congregation. Three churches were built from the ground up by the Reverend A. Ross Brent, Shiloh in Plainsfield, New Jersey with 2,000 members; Maple Street Baptist Church, Des Moines, Iowa and Ward Memorial in Sedalia, Missouri. Brent did almost the impossible at Sedalia. The church was dedicated on the 14th of November and it was burned to the ground on the 21st of November. He had invited the State Convention for the following October. The church was rebuilt to entertain the convention.

In Cleveland, Rev. Albert Rowan pastor. In Detroit, there stands Corinthian Baptist Church, built from a store front to a Cathedral by the late F. P. Jones. It has 2500 members. Also in Detroit, Rev. J. H. Bruxe, pastor of Mt. Olive Baptist.

Dr. C. H. Nix of Detroit pastor of the Peoples Baptist Church. Sioux City, Iowa, the Rev. James E. McLamb was pastor of Mt. Zion Baptist Church and Moderator of the Western District Association. The Rev. Leroy White, pastored Mt. Zion Baptist Church, Cedar Rapids, Iowa.

In Seattle Washington, Rev. Edgar Bratton, pastors Peoples Baptist Church. Dr. W. D. Carter built churches in Seattle, Washington and in the state of California.

Others on the west coast: Dr. J. L. Caston, elected Pastor Emeritus of Trinity Baptist Church of Los Angeles, Dr. Earnest Redd, father of some of the finest musicians, Rev. C. A. Williams at El Centro Baptist Church, Rev. Henry F. Dean at Emanuel Baptist Church.

In other sections of the country, Dr. C. L. D. Bradshaw, the most consistent giver to Western; Rev. George W. Stevens, pastor of Central Baptist Church, St. Louis, Missouri; Rev. W. F. Bott who built Zion Baptist Church of Omaha, Nebraska and was a leading light in that city for over thirty years; in Washington, D.C., Dr. James D. Tyms, Ph.D. in the School of Religion at Howard University; Dr. W. H. Young, who pastored successfully at some of the most outstanding churches in our nation, before

he died; Rev. Sandy Butler, the Treasurer of the National Sunday School and Baptist Training Union Congress; Dr. J. N. Jackson, a great pastor and a great missionary of the state of Kansas.

Dr. J. W. Hayes, who built First Baptist Church of Leavenworth, Kansas, the oldest church among Negro Baptist in the state, later pastored the First Church to Calvary Baptist at Wichita, Kansas, became Pastor Emeritus there until his death, he was also president of the Kansas State Convention for many years.

Rev. W. G. Williams, at Calvary Baptist Church in Wichita, is the President of the State S.S. and B.T.U. Congress of Kansas; Rev. W. A. Givens, pastor of several churches throughout Missouri, who was president of the Missouri Baptist State Sunday School and Training Union Congress, a Moderator of Mt. Carmel District and is now Director of the Baptist Student Union at Lincoln University. The Rev. H. C. Eason, in Kansas City, pastor of the Morning Star Baptist Church, who built the First Baptist Church of Quindaro, Kansas; Rev. Gerald Schiele, the pastor of the Pleasant Green Baptist Church; Rev. Preston Allen, Sr.; the Wheelers, Charles III, who was at Westminster Baptist, Eli, Associate Pastor of Metropolitan Baptist of Kansas City, Kansas, whose Pastor, a Westernite, was Dr. A. M. Lampkins; C. B. Bailey, a walking, talking evangelist who took a handful of people under God from over a garage and built one of the most beautiful edifices in Kansas; Rev. E. W. Newton, formerly a Presiding Elder, pastor of First A.M.E. Church in Kansas City, Kansas; Norman S. Fiddmont, pastor, teacher and administrator. William A. Scott, Jr., pastor in Arkansas; Rufus Richardson, Associate Ministers, Second Baptist, Kansas City; Rev. Faulkner, Director Baptist Fellowship, St. Louis; Horrace Hopkins, Fayette; Rev. Dabney, Sedalia, Missouri; James Wilkes, pastor of St. John Baptist Church; Rev. David Gray, pastor of Pleasant Green Baptist Church, Kansas City, Kansas, organizer of Prayer Movement. These are only a few of the many graduates of Western. Compiled by: Rev. C. H. Bratton, Alumni President, who pastored seven churches in his forty-five years as a minister, an organizer of the first Junior Church in the state of Missouri on December 16, 1923, the first Brotherhood in Missouri, January 18, 1924 and the first Men's Chorus in our state. Rev. Bratton is also a past president of the Missouri Baptist State B.Y.P.U. Convention.

NAMES OMITTED FROM INSIDE LIST

Carrie E. Glover-Housewife
L. Leota Caston
Miss Terry-Music Teacher
Frances Edwards-Nurse
Georgia Goodmon-Housewife
Rev. Isiah Thomas-Des Moines, Iowa
Rev. W. S. Crawford-Oklahoma City, Oklahoma
Rev. A. Fitch
Rev. I. L. Zally
Rev. C. C. Bates
Rev. W. R. Palmer
Rev. William Bailey
Rev. G. W. Reed
Rev. Fred T. Guy-President of the State Convention
Ras McCain-Baker, Boley, Oklahoma
Lula Mathews
Rev. J. E. Erickerson-Moderator of Central District
Rev. Neal J. Haynes-Pastor First Baptist Church
Webster Groves, Missouri; Secretary of State Convention
Francis Spencer

Rev. B. A. Armour
 Rev. Maceo Smith
 Stella Goins
 Rev. Charles Haygood
 Rev. William Haygood
 Rev. L. M. Curtus
 Mr. J. T. Ancil
 Miss Alma McElroy
 Mrs. Othella McElroy
 Rev. James A. Smith - pastoring in Oakland, California

The old "Western College" gave us generations of young men and women who sojourned within her halls and went forth to bring credit to their Alma Mater. In every section of the union and to the far flung places of the earth their voices have been heard.

The presidents who have served through the years:

Wilton R. Boone	1889-1891
Enos L. Scruggs	1892-1906
James H. Garnett	1906-1917
Inam E. Page	1917-1918
P. H. Thompson	1918-1921
Clement Richardson	1922-1927
C. Lopez McAllister	1927-1929
G. T. Bryant	1929-1930
Rosa B. Johnson	1930-(Acting President)
R. T. Frye	1930-1935
J. W. L. Underwood (Acting President)	1935
Clement Richardson	1937-1949
Special Committee	1950
Maynard P. Turner, Jr.	1950-1955
D. A. Holmes (Acting President)	1955-1956
E. A. Freeman (Acting President)	1956-1957
E. T. Thornton	1957-1958
James Donald Rice	1958-1960
William M. Singleton	1961

SUNDAY SCHOOL AND BAPTIST TRAINING UNION...

The object of this organization is to spread the gospel of Christ by systematizing and unifying the work of Sunday School and Baptist Training Union of the state according to the standards set forth by the Department of Christian Education of the National Baptist Convention, U.S.A., Inc. and to disseminate information with regard to our Baptist organization's plans and goals.

Baptist Sunday Schools, Baptist Training Unions, District Sunday Schools and Training Union Congresses, and youth fellowship organizations make up the membership of this auxiliary.

SUNDAY SCHOOL CONVENTION

The Sunday School Convention was organized in 1885 and the Baptist Young People's Union Convention was organized in 1918, although there are no records available as to the work of these bodies we do know the names of the early Presidents of The Sunday School and B.Y.P.U. Conventions.



Dr. William Sumner Brookfield
Congress President - 1941-1961
Dean - 1966



Mr. William A. Givens
President - 1967 -



Mr. William Claiborne



Messengers to Annual Session,
Kansas City, Missouri - 1948



Mr. Everett T. Walker



McKinley C. Dukes, Sr.

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Congress Officers and Faculty Members - 1972



Messengers to Annual Session,
St. Louis, Missouri - 1950

Naming the Presidents of Sunday School Convention

Mr. Ed Ross.....	Kansas City, Mo.
Mr. O. J. Mullen.....	Lexington, Mo.
Mrs. Susie Newbill.....	Sedalia, Mo.
Mrs. Rosa A. Davis Shipley.....	Tipton, Mo. (1/2 & 1/4)
Mrs. Laura LaRue.....	Jefferson City, Mo.

Presidents of B.Y.P.U. Convention

Rev. W. H. Williamson.....	Boonville, Mo.
Rev. B. T. McMiller.....	Sedalia, Mo.
Rev. W. E. Burns.....	Sedalia, Mo.
Rev. M. D. Johnson.....	Boonville, Mo.
Miss Maude Beason.....	Miami, Mo. (1936-38) 19th President
Miss Viola Mackey.....	Clinton, Mo.
Prof. H. W. Peyton.....	Sedalia, Mo.

(See Constitution of 1934-1935 in Appendix, Section III)

BAPTIST SUNDAY SCHOOL AND TRAINING UNION CONGRESS...

In the early part of the Twentieth Century, the Sunday School Convention and the Baptist Young People's Convention was reorganized. These Conventions were loosely organized auxiliaries to the Missionary Baptist State Convention. There was much disorder and duplication of labor and organization. Under the leadership of men like Dr. D. A. Holmes, Pastor of the Paseo Baptist Church, Kansas City, Missouri, and others, the Missouri State Sunday School and Baptist Training Union Congress was organized in 1942. This was a merger of the two former conventions of the Sunday School and the Baptist Young People's Convention. Since 1942, the State Congress has functioned as an essential part of the Missionary Baptist State Convention.

30-YEAR HISTORY

January, 1941, at a meeting of the Executive Board of the Missionary Baptist State Convention of Missouri, Rev. S. C. Doyle*, president of the Convention, called a special meeting of the State Baptist Sunday School and State Baptist Training Union Conventions.

The President of the Sunday School Convention was Mr. F. Z. Wilson*, St. Louis, and the President of the Baptist Training Union Convention was Miss Viola B. Chapman, Kansas City. This meeting was held the first week in July 1941, at the Washington Tabernacle Baptist Church, St. Louis, Rev. John E. Nance, pastor.

Delegates in this joint session voted unanimously to organize the Missionary Baptist Sunday School and Training Union Congress of Missouri. Rev. D. A. Holmes, pastor of the Paseo Baptist Church, Kansas City, was appointed chairman of the Committee on Constitution for the new organization. Three sub-committees were appointed to deal with the following phases of the constitution.

1. Officers, Committees and Membership
2. Meetings and Activities
3. Representation fees, Officers' Compensations and General Objectives

During the afternoon session, after much prayerful thought and discussion, the Constitution was adopted.

The next order of business was the election of Officers.

The following were elected:

President.....	William S. Brookfield, Kansas City
Vice President.....	Mrs. Fordia Harris*, St. Louis

Corresponding Secretary.....	Mrs. Ella M. Caston*, St. Louis
Recording Secretary	Mrs. Allie Reeves, Joplin
Assistant Recording Secretary	Mrs. E. Lazetta Hanley, Kansas City
Treasurer.....	Mr. B. F. Butler, Auxvasse
Dean.....	Professor Clement Richard*
President of Western Baptist Seminary, Kansas City	
Director of Music	Miss Mable Elmore, St. Louis
Pianist.....	Miss Ola Marie Myatt*, Kansas City
Auditor.....	Rev. C. W. Carter*, Keokuk, Iowa

The organization was devoid of funds. The two organizations, which were combined into one, disposed of their treasuries. President Brookfield called the Executive Board, consisting of all elected officers and district presidents, to meet October 18, 1941, at the Washington Avenue Baptist Church, Springfield, Rev. M. D. Johnson, pastor. Specific objectives were established at this meeting and there was a receipt of ninety-two (\$92.00) dollars.

The second meeting of the Executive Board was held May 2, 1942, at Second Baptist Church, Jefferson City, Rev. C. B. Johnson*, pastor. The program was planned for the first annual session, and eighty-seven (\$87.00) dollars was received.

July 6 thru 12, 1942, the first annual session of the Congress was held in the Friendship Baptist Church, Kansas City, Rev. S. C. Doyle*, pastor. In that session, two district congresses were represented, New Era District Congress of Kansas City, and Spring Hill District Congress of Southeast Missouri. There were seven district Sunday School Conventions, four District Baptist Training Union Conventions, twenty-one Sunday School and twenty local Baptist Training Unions.

Prior to this first annual session, Dean Clement Richardson*, resigned and the president of the Congress appointed Attorney R. L. Witherspoon of St. Louis to serve as Dean. In this first annual session, Dean Witherspoon was assisted by twenty-two instructors. The total receipt at this session was \$649.27. A donation was made to Western Baptist Seminary of \$167.00.

One of the major objectives of the State Congress was to organize eleven District Sunday School Conventions and eleven District Training Union Conventions into Congresses. This was accomplished primarily, through religious education schools sponsored by the State Congress Extension department.

The second major objective was to contribute to the support of Western Baptist Seminary. Metal furniture was purchased for the rooms in the boys' dormitory. Financial contributions were given regularly to the school. A generous donation was given to the Mortgage Burning Fund and to the building fund, sponsored by the Trustees of the College. The Congress decided to build asphalt driveways throughout the campus of the school. This objective was completed on schedule because all the districts in the State cooperated in providing the necessary funds.

The total amount of \$20,000.00 was paid for the building fund, mortgage burning, asphalt driveways, metal furniture, etc., during the first nineteen years of the Congress.

An Officers and Faculty members retreat was held at Camp River Cliff, near Bourbon, Missouri, May 1947 and 1948. About forty Congress workers attended each of these meetings.

President Brookfield represented the Congress in the World Convention on Christian Education in 1950. This meeting was held in Toronto, Canada. Vice-President, Edna Jones, represented the Congress in 1947 and in 1951 in meetings of the International Sunday School Convention.

The Congress officers gave a Testimonial to President Brookfield at the Pleasant Green Baptist Church in Kansas City, May 1953.

July 15-22, 1953, Mr. Brookfield represented the Congress in the Fourth Baptist World Youth Convention at Rio De Janerio, Brazil, South America. Twenty-one members of the National Baptist Convention, Inc., attended this meeting. Dr. William H. Jernagin*, President of the National Congress, was chairman of the delegation.

Rev. William Givens was appointed chairman of the Youth Committee in the annual session in 1953. Mrs. Alyce L. Cummins, of Kansas City, was appointed co-chairman. Bible Study was permanently made the first feature of each day in the annual session in 1954.

The Youth Fellowship was organized in 1957 and became a permanent part of the Congress program. Mr. William Claiborn, of St. Louis, was elected director of this activity which has proved to be a tremendous vale in the lives of many young people.

Dr. Fredda Witherspoon and Mrs. Stella Fiddmont conducted a "This Is Your Life" program for President Brookfield, as a part of the Youth Day Program in 1957.

Youth Day programs, Junior Memory Work contests, Intermediate Sword drills and Better Speakers tournaments or Oratorical contests, have always been a feature of the Congress.

These activities have been conducted by Rev. William Givens, Mrs. Alyce Cummins, Mrs. Alcena Givens, Miss Mattie Bass, Mrs. Edmae Swain, Mrs. Althea R. Pryor, Dr. Fredda Witherspoon, Mrs. Stella Fiddmont, Dr. William H. Claiborn, Mrs. Rosemary Hunt, Mrs. Annie Bullock, Mrs. Margin Thirkles*, Mrs. Carolyn Ealy, Miss Lysette Hurd, Mrs. Bessie Wesley, Mrs. Carrie Mae Coursey, Mrs. Edna Jones, Miss Esther Starks*.

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THE FOLLOWING PERSONS HAVE SERVED AS MEMBERS OF THE STATE CONGRESS FACULTY UP THROUGH 1971.

Mrs. Sidonia Westbrook
 Mrs. E. Arlington Wilson*
 Rev. D. A. Holmes
 Mrs. Carolyn Ealy
 Miss Esther Starks*
 Mrs. Carrie Mae Coursey
 Rev. M. D. Johnson
 Mrs. Lula Mae Brookfield
 Rev. A. B. Simmons
 Rev. W. S. Wooldridge
 Rev. R. C. Campbell*
 Mrs. Carrie Wooldridge
 Rev. Kater Crump*
 Mrs. Gladys Watson
 Rev. James Donald Rice
 Mr. Commadore Jones
 Mrs. Stella Humphrey Fiddmont
 Rev. Charles J. Briscoe
 Mr. M. D. Powers
 Mrs. Joseph Morgan
 Mrs. Ruth Roberson
 Mr. William Carter
 Mrs. Lula Canaan
 Mrs. Nina Simms
 Mrs. Alcega Givens
 Mrs. Julia Davis
 Mrs. Mary Ellen Pullum
 Dr. O. T. Griffin
 Mrs. Samantha Cunningham
 Mrs. Bernice Carter
 Mrs. Nannie Marshall

Miss Lysette Hurd
 Rev. J. M. Baker
 Rev. C. W. Carter*
 Mrs. Verlena Harris
 Miss Mattie Bass
 Rev. C. P. Morrow*
 Mrs. Julia Wise
 Mrs. Josephine Smith*
 Rev. J. W. Mahonnes*
 Mrs. Julia Pullam*
 Mrs. Bessie Wesley
 Mr. F. Z. Wilson
 Mrs. Savannah Randle
 Rev. J. C. Peay
 Mrs. Ruthie Pitts
 Rev. W. E. Pitts
 Rev. E. D. Johnson
 Rev. R. James Glasco
 Mrs. Cassie S. Davis
 Mr. Everett Walker
 Dr. William Claiborn
 Rev. Neal J. Haynes
 Rev. William Givens
 Rev. E. G. Mays
 Mrs. Jessie Cook
 Mrs. Bessie Jones
 Mrs. Lovena Kemp
 Mrs. Alverta McField
 Rev. Norman Fiddmont
 Rev. Z. Baltimore
 Mr. Ozzie Flagg

Mrs. Edmae Pugh Swain
 Mrs. Althea R. Pryor
 Rev. W. A. Sparks*
 Mrs. Margin Thirkles*
 Rev. L. D. Hardiman
 Rev. M. P. Turner
 Rev. G. L. Gladney
 Mrs. Renetta Murphy
 Rev. H. C. Haynes*
 Rev. J. S. Moore*
 Mr. Elmer Vail
 Mrs. Mattie Coleman
 Miss Nellie McElroy
 Rev. Zaid D. Lenoir*
 Mr. C. Calhoun
 Mrs. M. R. Scott
 Miss Delester Briggs
 Mrs. Jessie Cook
 Rev. Joseph Morgan
 Mr. Joseph Ingram*
 Mrs. Ann Moore
 Rev. T. W. Redwood*
 Mrs. Romeo Woods
 Mrs. R. Faulkner
 Mrs. Edna Johnson
 Rev. C. O. Banks*
 Mr. Walter Jacobs
 Mrs. Mattie Scott
 Mrs. Eunice Winfrey
 Mrs. Regina Nance
 Mrs. Emma Glaze*

Mrs. Alice Browne*
 Mrs. Ella Mae Caston*
 Miss Alice West
 Mr. J. H. Renfro*
 Mrs. Clara W. Bowen
 Mrs. Edna Hendricks
 Mrs. Alyce Cummins
 Miss Grace James
 Mrs. Lilla Coleman
 Mrs. Jessie M. Stinson
 Rev. L. O. Gyce
 Mrs. Willeta Rushing
 Rev. Clydro Durbney
 Mrs. Eulalia Ridgeway
 Mrs. Estella Taylor
 Mrs. Geneva Harraway*
 Mrs. Dorothea Scott

Mrs. Laura Pipes
 Mrs. Olivia Myatt
 Mrs. Lyda Lunceford
 Mrs. L. E. Mixon*
 Mr. A. F. Gearin
 Mrs. Florence Graves
 Mrs. Sylvia Webb
 Rev. N. P. Wilson
 Mrs. Minnie Oliver
 Mrs. Claraetta Smith
 Mrs. C. Calhoun
 Mr. Charles Crawford
 Mrs. Jessie Cook
 Dr. Freda Witherspoon
 Mrs. Mabel Elmore Crawford

Rev. David O. Shipley

Mrs. Ruby Stiggers
 Mrs. Christine Sims
 Mrs. S. Hutchinson
 Rev. J. W. Hutchinson
 Mrs. Bettie M. Pruett
 Mrs. Evelyn Stevenson
 Mrs. Mattie Coleman
 Mrs. E. Hutchinson
 Rev. W. D. Thompson
 Mrs. Ernie Madison
 Mrs. Lucille Flowers
 Mrs. Mable Burns
 Mrs. Deborah DuPree
 Rev. W. Singleton
 Mrs. Carolyn Ealy

THE FOLLOWING SPECIAL GUESTS HAVE ADDRESSED THE CONGRESS:

Rev. Joseph H. Jackson
 Rev. W. P. Alexander
 Rev. W. A. Jernigan*
 Dr. O. Walter Wagner
 Rev. William Lawson
 Dr. E. A. Freeman
 Dr. C. A. Pugh
 Rev. Sethard Beverly
 Dr. Maynard P. Turner
 Dr. T. Oscar Chappelle

President, National Baptist Convention
 President, Illinois State Congress
 President, National Congress
 St. Louis, Missouri
 Houston, Texas
 President, National Congress
 Kansas City, Kansas
 Kansas City, Kansas

1948
 1949
 1950
 1953
 1954 & 1958
 1957
 1971

THE FOLLOWING IS A LIST OF OFFICERS AND THEIR NUMBER OF YEARS IN SERVICE:

Officers President	Name Dr. William S. Brookfield Mr. Everett Walker Dr. William Givens	City and State Kansas City St. Louis Vandalia
Vice President	Mrs. Fordia Harris* Miss Thelma Seals Rev. J. W. Blow Mrs. Edna Jones. Mr. M. D. Powers Mr. Madison Williams	St. Louis Keokuk, Iowa Sikeston St. Louis Hannibal St. Louis
Recording Secretary	Mrs. Allie Reeves Mrs. Edna Jones Mrs. Thelma Seals Mrs. Mary K. Banks	Joplin St. Louis Keokuk, Iowa St. Joseph
Assistant Recording Secretary	Mrs. E. Lazetta Hanley Mrs. Alberta Owens Mrs. Allie Reeves Mrs. O. B. Ware Mrs. George H. Thompson Mrs. Carrie Neal	Kansas City St. Louis Joplin Springfield Warrensburg Triplett
Corresponding Secretary	Mrs. Ella Mae Caston* Mrs. E. Lazetta Hanley Mrs. Carolyn Ealy Mrs. George Thompson Mrs. Alyce Cummins Miss Mattie Bass	St. Louis Kansas City Kansas City Warrensburg Kansas City Columbia

Treasurer

Mr. B. F. Butler
 Rev. William Givens
 Mr. C. C. Harraway
 Rev. Harold Nance*
 Professor Clement T. Richardson
 Mr. Everett T. Walker
 Rev. Curtis Faulkner
 Dr. William S. Brookfield

Dean

Auxvasse
 Vandalia
 Charleston
 Jefferson City
 Kansas City
 St. Louis
 St. Louis
 Kansas City

Assistant
 Dean

Keokuk, Iowa
 Mexico

Director of
 Music

Mrs. Mable Elmore Crawford
 Mrs. Alberta Owens*
 Mrs. Verlenia Harris
 Mr. C. L. Russell
 Mrs. Ann Moore
 Mrs. Ruby Parks
 Rev. Herman C. Williams
 Miss Ola Marie Myatt*
 Mrs. Viola B. Chapman Parrent
 Mrs. Alberta Owens*
 Mrs. E. A. Wilson*
 Mrs. Clara Etta Thompkins
 Mrs. W. A. Sparks
 Mrs. Audress Carter
 Mrs. W. R. Hill
 Mrs. Margaret M. Davis
 Mrs. Joseph Morgan
 Rev. C. W. Carter
 Mr. M. D. Powers
 Mr. C. C. Harraway*
 Rev. Harold Nance*

St. Louis
 St. Louis
 St. Louis
 Kansas City
 St. Louis
 Kansas City
 St. Louis
 Kansas City
 Kansas City
 St. Louis
 St. Louis
 St. Louis
 St. Louis
 St. Louis
 St. Louis
 St. Louis
 Keokuk, Iowa
 Hannibal
 Charleston
 Jefferson City

Pianist

Auditor

Faculty
President

Youth
Director

Director
General

*Deceased

Dr. O. T. Bryant Griffin
Mrs. Doretha Jenkins
Mr. E. T. Walker

St. Louis
Kansas City
St. Louis

Dr. William Claiborn
Mrs. Rosemary Hunt
Mrs. Alyce Cummins

St. Louis
Kansas City
Kansas City

Rev. Daniel Hughes

St. Louis⁴⁰

PRESIDENTS OF THE MISSOURI STATE SUNDAY SCHOOL AND BAPTIST TRAINING UNION CONGRESS
(SINCE 1942)

Mr. William S. Brookfield
Mr. Everett T. Walker
Rev. William A. Givens
Rev. Daniel W. Hughes

1942-1961
1961-1966
1967-1973
1974-

⁴⁰William S. Brookfield, *Memoirs 1941-1971*.

LAYMAN'S AUXILIARY...

In 1946 The Missouri Laymen was organized at Pleasant Green Baptist Church under the leadership of Rev. R. C. Clopton, President of the General State Convention. In the same year, the Laymen Brothers' Convention was organized and Mr. John Bompus was elected president.

The first annual session of the Laymen's Auxiliary (then known as the Brotherhood) was held in October, 1947. The purpose of this auxiliary is to enlist and co-ordinate the manpower of the churches, districts, and of this convention in the performance of essential Christian activity and to promote fellowship among ministers and men and to cultivate the Christian life of laymen through the study of church loyalty, worship, evangelism, Bible doctrine and stewardship. They shall be dedicated to the welfare of the convention to the work in the churches, the missionary work of the women, and, above all, in their services to God. The Laymen's Auxiliary is expected to foster the program of work and study and recreation of the Junior Laymen known as Trail Explorers, Caravans and Tabs.

MINISTERS AND PASTORS CONFERENCE...

This was formerly known as the Pastor's Conference. After taking into account that all ministers were not pastors, this name was changed to "Ministers and Pastors Conference" to include all to carry out the work of this auxiliary.

The purpose of this auxiliary is to cooperate with the state convention in all its efforts of missionary, Christian education, and evangelism, both financially and morally by bringing together the ministers and pastors of the state for a better understanding of the work and a closer and deeper fellowship among themselves as gospel preachers. The conference conducts helpful study courses and Bible teachings in its sessions for the improvement of the pastor's life, edification of church life and growth of evangelism throughout the state. It also serves to encourage young ministers of the state.

MINISTERS' WIVES AND WIDOWS FELLOWSHIP...

MUSIC DEPARTMENT...

In 1957, the Music Committee or Auxiliary came into being. Mrs. J. E. Nance, Mrs. W. A. Sparks, and Mrs. I. T. Moore were outstanding supporters and promoters of this auxiliary. The main purpose of this auxiliary was to improve the quality of music in churches and to increase the appreciation of the members for sacred and classical music.

This auxiliary consists of messengers from church choirs, choral groups, directors, soloists and instrumentalists representing from a local church or district which is a member of the Missionary Baptist State Convention of Missouri.

USHERS AND HEALTH AUXILIARY...

In 1952, the Ushers and Health Convention was organized. This auxiliary is to unite all of the Usher Boards and Health Auxiliaries throughout the state of Missouri. The purpose is to help render better service, and to encourage better spiritual decorum to the Missionary Baptist State Convention of Missouri when needed.

AREA CAMPS IN MISSOURI...

National Baptists have three well established district camps in the state. These are sponsored by North Missouri District, New Era District and Southeast Missouri Fellowship.

Since 1953 the North Missouri District has held an annual youth retreat at Camp Inlow (a former Southern Baptist camp) near Palmyra. Numerous

MUSIC DEPARTMENT



Ann Elizabeth Moore



Viola G. Howard



Margaret B. Sparks



Mrs. Ophelia Brown
President of Missionary
Baptist State Convention
Ministers' Wives and
Widows Fellowship



Mrs. Wesley Mae McDowell
President
Ushers and Health Auxiliary

district camps were conducted in the state prior to 1953, but this has the longest record of continuous existence.

Camp Inlow is a well-equipped assembly ground with dormitories, tabernacle, swimming pool and kitchen, dining and indoor recreational facilities. The children of North Missouri District, and adults who lead and teach them, have profitted much from the mission study, charm classes, Bible messages, crafts and denominational emphasis presented at this camp each year.

In 1972 camp dates were June 27-30 at Camp Inlow.

A continuous summer camp program has been sponsored by the New Era District for the past ten years at the Salvation Army Camp, located on Highway 40, just east of Kansas City. The best in leadership from all over the United States has been enlisted to give their services there.

The district purchased a 40-acre plot of ground six miles east of Kingdom City (almost 135 miles east of Kansas City and 13 miles northeast of Fulton) to be converted into a camp. A large new building has been constructed and the camp opened for use.

Several districts in Southeast Missouri have had camps in past years but none have operated continuously over any considerable span of years and, prior to 1964, there were none held for three or four years.

The Southeast Missouri Joint Committee came into being in 1961 under the direction of Dr. Loren J. Belt of the Office of Work with National Baptists of the Missouri Baptist Convention, and Rev. G. L. Gladney, missionary-director in Southeast Missouri. Among the first projects proposed by members of the Joint Committee was that a camp for the National Baptist young people be developed.

Early in 1964 a 38-acre plot on Little Black River off Highway 160, about 12 miles southwest of Poplar Bluff was secured by the Joint Committee for a campsite. Over \$2,000, which had been contributed to initiate the camp, was used to drill a well, install an electric pump and construct two crude buildings. The first camp session was conducted the last week in June and the first week of July with 141 in attendance. The Lord blessed this special effort and the session resulted in 10 professions of faith in Christ, 15 volunteers for special service and two young men who surrendered to the gospel ministry.

Additional facilities have been added until at the present time there are four permanent-type buildings - the dormitory with a capacity for one hundred; an open-air type chapel; a kitchen-dining hall facility; and the fourth building just completed in September, 1971 is a faculty building.

On Saturday, May 20, 1972 the new faculty building was dedicated. The dedication service was combined with a basket dinner. The Advisory Committee for National and Southern Baptists in Southeast Missouri (until October, 1970 was known as the Southeast Missouri Joint Committee) is encouraging contributions for this much needed faculty building.

STATE CAMPS...

For the past 44 years the Youth Department of the Woman's Missionary and Educational Convention, affiliated with the Missionary Baptist State Convention of Missouri, has held an annual assembly at Western Baptist Bible College in Kansas City.

Also at the college, located at 2119 Tracy Avenue, an annual missionary encampment has been conducted every summer for the past 25 years. Mrs. Romeo Woods is director of the Youth Department.

The week-day activities include evangelistic services, worship assemblies, Bible study, mission study, workshops, dramatics, music, prayer services and special features. Outstanding personalities among both National and Southern Baptist leaders in Missouri and elsewhere appear on the program. Western Baptist Bible College faculty members lend their leadership and teaching abilities to the camp staff.

Many of our finest young pastors and local church leaders testify to the worth of this assembly because it was at this annual encampment they found God's will for their lives and answered His call to definite Christian service.

ANNUAL LEADERSHIP CONFERENCE FOR NATIONAL AND SOUTHERN BAPTISTS AT WINDERMERE...

When the Missouri Baptist Convention owned Hollister Hill Assembly at Branson, a joint National and Southern Baptist Woman's Conference was held each summer between 1952 and 1957. High on a mountain overlooking Lake Taneycomo.

Southern Baptists of Missouri sold Hollister Hill and purchased Windermere on the Lake of the Ozarks, just southwest of Camdenton off of Highway 54, in 1957.

In 1962 a leadership conference was planned for National and Southern Baptist women at Windermere. Out of this conference evolved a general conference for both men and women that has had a steady growth each year.

At Windermere National and Southern Baptists meet together three days in September each year to lock hands and hearts as they study the Bible and church organizational methods, listen to spirit-motivated gospel messages and songs, and enjoy Christian recreation together.

PART FOUR:

Yesterday

And Today

PROFILE OF DR. I. H. HENDERSON, JR.

With the vision of greater service to God and to the community he led his church to a new location in 1961. In this same year he was elected president of the Missionary Baptist State Convention of Missouri. In this capacity he has brought about a unification of workers and auxiliaries for a togetherness program. He is a firm believer that God be satisfied with his labors and a favorite song of his, "Satisfied With Jesus."

He is a loyal and sincere pastor with love and concern for each member of the church. He has an abiding love for the young people and makes it a practice for them to have opportunities for service as growing Christians, thereby a pastor to them. How often have we heard him say "Let it never be said by any young person at Friendship that he did not have a chance."

Pastor Henderson believes strongly in supporting community and civic enterprises, this he has done through the years. He is fully dedicated to the cause of Christ.

Under his pastorate many physical improvements to the structure of the church have been made and greater degrees in the area of Christian Education of which he is a spokesman. He was elected Associate Director-General of the National Sunday School and Training Union Congress in 1968, and serves as assistant secretary of the National Baptist Convention, U.S.A., Inc. With the convention meeting in Kansas City this year, he is General Chairman of the Entertainment Committee. Among other activities he serves as a member of the Advisory Board of Safety Federal Savings and Loan Association, a member of the Greater Kansas City Baptist and Community Hospital Association (now Martin Luther King Memorial Hospital) and the Metropolitan Inter-Church Agency.

Progress is the activity of today and the assurance of tomorrow. With his keen vision he and the church he pastors are on the verge of the building of a new sanctuary and sponsorship of housing development.

Property of Univ. of Mo.-St. Louis

A statement by Dr. I. H. Henderson, Jr., upon his election as President of
Missionary Baptist State Convention of Missouri:

October 13, 1961

"I shall not betray your trust. The confidence you have placed in me is greatly appreciated. This job is too much for one man. I need all of your support, your prayers, your good will and good wishes.

My first loyalty will be to the Friendship Baptist Church which has stood with me for seventeen years. My first loyalty from a convention standpoint will be the Missionary Baptist State Convention of Missouri. Thanks to President Richards, a man of sincerity and devotion, he has been most encouraging to me and it has been a pleasure to serve as his Vice-President.

I feel somewhat like Solomon when he said, 'I am but a little child I know not how to go out or come in... give therefore thy servant an understanding heart... that I may discern between good and bad.'

I cannot forget my parents upon accepting this highest office that the Baptists of Missouri can bestow, their teachings and prayers will ever be with me. I must remember here the faithfulness of a good wife, her understanding, her sacrifice, love and devotion, her loneliness when I had to obey the call of God, and be away from home many times.

Now may I ask for your prayers, your understanding and your support as we move progressively forward together here in Missouri."

ANNUAL MESSAGE

I. H. HENDERSON, JR., PRESIDENT

Missionary Baptist State Convention of Missouri

Sikeston, Missouri - October 19, 1962

Mr. Presiding Officer, Officers of the Convention, Auxiliary Presidents, Moderators, Pastors and Christian Workers. God has given us the privilege to meet once more as messengers from churches throughout the state. This time we have come to Sikeston in the Southeast section of Missouri, in Scott County, on the Frisco and Missouri Pacific Railroads and U.S. Highways 60, 61 and 62. Sikeston is located in the rich delta lands of the Mississippi River and is one of the economic and cultural centers of Missouri's cotton region. In 1860 Sikeston was platted by John Sikes for whom the city was named. The humming of the cotton gins, the smell of the cotton seed oil remind us of our boyhood days. There are some things about Sikeston we wish we could forget, nevertheless, there will always be a warm spot in our hearts for the good people who have invited us here and have done all in their power to make us comfortable as we have tried to do the Lord's work.

These are times which try our faith, general unrest seems to be the theme not in our land along but throughout the world. We are within hearing distance of and do catch the sound of the heavy tramping of oncoming generations, who will appraise our deliberations, therefore, we must travel the right path so that they will rise up and call us blessed. It is by the grace of God that we have come to this significant hour. We can surely join with the hymn writer in saying "Amazing Grace." I thank the God of grace for His loving care and protection and for bringing us together in this wonderful fellowship at this appointed time and place.

It was a year ago October 13, 1961, that you made choice of a president in St. Louis, Missouri; to be sure, I recognize the task we wish to accomplish is not easy but great good can be done as we work together for the advancement of the Kingdom of God. As your president I ask for your prayers and full cooperation.

THAT YOU MAY KNOW

My first visit as your president was made with the Newstead Baptist Church, St. Louis, Missouri, Rev. W. A. Scott, Pastor, October 29, 1961.

A special Board meeting was held November 16, 1961, at the Friendship Baptist Church, Kansas City, Missouri. Where we tried to point the direction in which we would like to go. We tried to determine what we wanted as Missouri Baptist. A call for brotherliness and christian understanding received much attention. I feel that this was due largely because of the unrest which existed in our National Convention, but we agreed that when the election was over, (and it was fair) (for our own Dr. D. A. Holmes brought glory to himself and did a great service to our great convention) and the majority had spoken we had no choice other than to close ranks and keep working in compliance with the wishes of the majority, which is a cardinal principle in the Missionary Baptist Church.

We agreed that there is a definite place for Western Baptist Bible College and that our continued support was needed only to a greater degree.

We had and have high hopes of reaching every pastor and laymen in the state, for if our constituency is not informed how can they be expected to answer the call.

The idea was advanced that all auxiliaries meet together in the Annual Session. You have seen some of this in operation during this session of our convention.

We sincerely believe that there is no place for a number of convention within the convention. We need our laymen, ushers and health auxiliary, singers and women's convention, and they need us, therefore, we are striving to unify our work.

On November 5, 1961, it was mine to serve as guest preacher at the Olivet Baptist Church, Chicago, Illinois, pastored by the beloved president of our great National Baptist Convention, Dr. J. H. Jackson, who was enroute to New Delhi, India, for the meeting of the World Council of Churches.

December 5-6 we journeyed to Oklahoma City, to participate in a meeting of National and Southern Baptist leaders. Certainly much good is being done as we work together. Dr. Loren J. Belt, the director of work with National Baptists here in Missouri has endeared himself to us because of his sincerity and christian approach to the problems facing us.

January 3, we met at the Baptist Building in St. Louis, for our board meeting. Vice president Wells and our St. Louis brethren made it pleasant for us. A number of the pastors and workers remained for the Stewardship and Evangelistic clinic which is always helpful and inspiring.

In the early spring I was in attendance at the Trustee Board meeting of the American Baptist Theological Seminary. I have served for a number of years as a trustee of said school. On May 10 and 11, I was called to Chicago, where a few National Baptist and members of the executive committee of the Southern Baptist Convention met at the Hilton hotel to study the relationship of National and Southern Baptists in regards to the American Baptist Theological Seminary. I can say some plans were set in motion which I think will be productive in the years ahead.

May 30-31, the trustees of Western Baptist Bible College and the Board of our State Convention met on the campus. From these meetings came two main points: 1. Immediate plan (roof for Goins Hall and installation of heating plant.) 2. Long range plan (converting Rosa B. Johnson Hall into a home for aged Baptists, you have previously heard about this plan.) We pray that God will see us through.

In June (third week) the Baptists assembled in Denver, Colorado, for the National Sunday School and Baptist Training Union Congress, Dr. O. Clay Maxwell, president. This truly was a great session. The Congress is always informative and inspiring.

In July the State Congress met in St. Louis, which was the conclusion of President Walker's first year. We believe the Congress to be in safe hands, however, let the officials of the Congress never depart from Bible instruction for that is one great need of Baptists today. The tragedy is we do not have enough God in our minds.

September 4-9 the National Baptist Convention met in Chicago, Illinois, the theme being "The Task of The Church in the struggle for peace." I was there as your representative and because of you I was able to be in the line with those who gave two hundred dollars, thereby becoming a life member. I think those who were in attendance can say with me it was the best session we have witnessed within nine years. It seemed that everyone who preached was at his best. President Jackson spoke with authority as only he can. It seems that after years of unrest and strife, the convention is about to move on into a wider field of service. Among the many wonderful happenings there, I want to mention two at this time: (1). The Ten Thousand Dollar perpetual scholarship given by the convention to Roosevelt University, (2). Rev. R. L. Collins apologized for his role in preventing the preaching of the gospel on Sunday morning during the convention in Philadelphia, 1960. There seemed to be signs of true repentance, the convention forgave him and restored him to fellowship. We go to Cleveland, Ohio for the next session of the convention. To all our auxiliaries goes a word of commendation for support and cooperation given and a plea for greater service. Probably the most undeveloped phase of denominational activities among Negro Baptists is that of our Lay organizations. This is true not so much because of a lack of interest as some would have it, as it is a lack of privilege that deprives us of the presence and availability of our men who would contribute so much to the on-going of our churches, district and statewide programs. Another factor contributing to the non-effectiveness of our Laymen's organization, is the total lack of help and encouragement from so many of our pastors. The most pressing and immediate need of the Baptist church is to harness the man power of our churches for good and for God. May God help us to make full use of all our possibilities for the advancement of the Kingdom of God.

OUR CIVIL RIGHTS STRUGGLE

Man was born with a spark of freedom in his soul, whatever the color of his skin, he cannot rest until he is free. Let it be known to all men everywhere that we hate no one and we do not wish to carry on a program of hate. Our struggle must never be based on prejudice, envy and strife for there be many whose skin is different in color who stand with us all the way. In the words of Dr. J. H. Jackson, "The struggle for civil rights is not a struggle for legalized friendship or an effort to get away from our own people, the Negro citizens for whom I speak are proud of themselves, satisfied with their families and love their own people. They want for themselves and their families the same good things as any other American citizen desires. They want to purchase homes where their money can buy, they want a free opportunity for all the cultural things in life and a privilege to drink deeply of the Pierian Springs of knowledge and understanding."

In the July 14, 1962 issue of the Pittsburgh Courier an editorial quoted Clarence Mitchell as urging Negroes to channel some of their sit-in energy into a wade-in into politics and a swim to freedom with the ballot. When this is done we can have a different kind of sit-in. It will be sitting in seats as members of the city council, the state legislature and the congress. Of course, qualifying and registering to vote is not as spectacular as the sit-ins, the wade-ins, the ride-ins which make headlines but not much else but it gets results almost immediately when it is tried. There are hardly any Negro communities North or South where one will find over seventy-five per cent of eligible Negroes registered to vote and voting; even though there is everywhere an almost unanimous cry for freedom and equality as if shouts for help were enough. The non-whites need political power most but use it least. We must do more than protest we must speak with the ballot.

A 100 per cent Negro registration across the country will do more to speed the attainment of full civil rights than anything else Negroes can do, and all of their energies should be directed now to getting it done. We must never give up for this is God's world.

CAN WE BELIEVE HIM?

Often the secrets of spiritual success are deceptively simple. No one will deny that the entrance to spiritual life is through the gateway of belief, but how prone we are to stray away from spiritual power. Sometimes we are tragically like the children of Israel, who were on the verge of entering into blessing when they faltered because they could not bring themselves to believe God. They believed the obstacles in the promised land were bigger than their God, with a heart of fatherly anguish over the reluctance of His children to trust Him, God said to Moses, "How long will it be ere they believe me" (Numbers 14:11). This is always the question we must answer, no matter how young or how old one may be in the faith. This is the simple secret of victory, and yet how often we stumble and fail to lay hold of God and His promise. Regardless of circumstances, the Lord says to us "Believe Me." One can hardly imagine greater distress and fear than that which characterized the disciples of the Lord Jesus as they gathered with Him in the Upper Room on the night He was betrayed. The truth of His impending Crucifixion had finally gripped them. Peter wanted to know where Jesus was going and why he could not go with Him. Thomas said they did not know where the Lord was going, so how could they know the way. Philip demanded to see the Father. In the midst of all this turmoil and anguish, the kind that few of us are called upon to face, the answer of the Lord Jesus was an echo of the words spoken by His Father to Moses centuries before "How long will it be until you believe me?" The role of the church then is to believe God. Four times the word "believe" occurs in John 14:10, 11, 12. Is it any wonder, then, that we assert that obedience to the simple command, "Believe" is the key to victory.

Jesus did not urge His followers to trust in techniques, strategy, public relation gimmicks, or smart business methods. This was not the way to turn impending tragedy into glorious triumph. His method then and now is this: "Believe me! Believe me!"

MORE THAN SUFFICIENT

Millions of dollars have been spent on research to find a way to convert sea water into palatable drinking water. More millions have been spent by cities to provide adequate supplies of water. States engage in expensive litigations over the rights to water from lakes and rivers. Are we who have been born of God as much concerned about the outflow of the living water that the Lord Jesus promises as our industries and governments are about their reservoirs of water for the provision of man's physical needs?

Jesus said "If you drink of me your life will be like a river of living water." There will be life, fruit, stability, prosperity, abundance. Our lives ought to be abundant, which simply means more than sufficient. The true christian experience is more than sufficient to take care of sin and moral failure. Jesus Christ cleanses from sin, defeat, and despair. In His death on the cross, He took away the disease and debt of sin. He paid God's just penalty for our sin. The Lord Jesus died and rose again so that we need not face the just consequences of our sin. If we receive Him and put our trust in Him, we may have forgiveness and a new life free from the bondage of sin.

It is more than sufficient to take care of fear and anxiety. If we have placed our faith in Christ this is our portion.

It is more than sufficient to take care of sorrow and sickness. There is hope in the Lord Jesus. We need not sorrow as those who have no hope.

It is more than sufficient to take care of our eternal destiny. Christ is the only way to an everlasting life of fellowship in the presence of God. Is it any wonder then that Jesus said, "I am come that they might have life and that they might have it more abundantly." MORE THAN SUFFICIENT. We need to thirst for the Lord Jesus and keep coming to drink of Him, so that our lives will be more than sufficient in victory through Christ over every circumstance of life. Let us check our water supply, let it cleanse us, enrich us, let it be as fruit in our lives and the lives of others. If this is not true, let us cleanse out the intake pipes. Perhaps we are not as close to the supply as we once were. Perhaps some of the pipes have been clogged with rubbish, ambition, pride, grudges, selfishness. We must take all necessary steps to start the water flowing through with power, so that our lives will be more than sufficient, truly abundant. For these are days which call for...

SPIRITUAL STAMINA

These are days when we seem to take pride in counting our numbers but be ye reminded that God's people are to be measured not counted, God is seeking quality not quantity. But how easy it is to slip into the error of supposing that numbers are the evidence of blessing and spiritual success. No. God is calling those who will be able to stand in the conflict and endure prolonged testing. As Gideon's three hundred, "faint, yet pursuing." Stamina is defined as "a reserve of vital force enabling one to endure prolonged strain." This is certainly true in the spiritual realm. We must have Spiritual Stamina. A sharp test, a sudden trial, with relief quickly following, this is one thing. To go on day after day enduring the same trial, the steady pressure, the constant strain, this is a far different thing. It is exactly this that many of God's children are called to face.

Today the Lord Jesus is calling for followers who will serve Him not merely for a way out of their problems, but to endure hardness for His sake. I hear Paul say "for unto you it is given in the behalf of Christ, not only to believe in Him, but also, to suffer for His Sake." (Phil. 1:29) You may say that this is a lonely road, an unattractive road, I would reply, it is the only road that leads to permanent blessing and joy.

An editorial in the "Tulsa Tribune" by J. L. Jones appeared sometime ago. He reviews the collapse of moral standards today, He reminds us that our puritan ancestors possessed Spiritual Stamina. He said "they had horsepower." He indicts the conditions of today, and while he acknowledges that there are some good things, he sums up our condition with this final paragraph. "But there is not, and there is blight, and there is cutting out and filling in to be done, if we as the leaders of free men are to survive the hammer blows which quite plainly are in store for us all."

Yes, God gives us Spiritual Stamina that we may stand the test realizing we do not have to stand alone. Where does the church of Jesus Christ stand in this? This is no day for those who are spiritually weak. We must be strong, and to be strong the Spiritual Stamina that only God can give.

I hear the prophet of old saying in clear tones. "But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run, and not be weary, and they shall walk and not faint." (Isa. 40:31). The hardest of these is to walk.

1. Am I a soldier of the Cross? A follower of the Lamb? And shall I fear to own His cause, or blush to speak His name?
2. Must I be carried to the skies on flow'ry beds of ease, While others fought to win the prize, and sailed through bloody seas?
3. Are there no foes for me to face? Must I not stem the flood? Is this vile world a friend to grace, to help me on to God?
4. Sure I must fight, if I would reign; Increase my courage Lord: I'll bear the toil, endure the pain, supported by thy word.



Rev. Daniel W. Hughes

PROFILE OF THE PRESIDENT

Daniel W. Hughes, a native of St. Louis, Missouri accepted Christ at the age of seven (7), baptized at Antioch Baptist Church under the late Dr. Perry in St. Louis, Missouri.

Graduated from J. Milton Turner Grade School in Kirkwood, Missouri, Douglass High School in Webster Groves, Mo., served three (3) years in U. S. Navy in World War II.

After being honorably discharged from the navy, finished the college of mortuary science, and married Ora Enochs in 1949. Received B.A. from Harris Teachers; B.D., American Baptist Seminary, Nashville, Tennessee; received M.A. from Webster College, Webster Groves, Missouri, and further graduate studies at St. Louis University, St. Louis, Missouri. Pastor of Mt. Zion Baptist from 1958 to July 1961. Pastor of Eastern Star Baptist Church, July 1961 until present.

Serves as board member, National S.S. and B.T.U. Congress; second vice moderator, Berean District, Ass. Member Trustee Boards of American Baptist Seminary, Nashville, Tennessee and Western Baptist Bible College, Kansas City, Mo.; member of board of NAACP, and many other organizations. Also, a teacher in the public school system, City of Saint Louis at present.

FIRST ANNUAL ADDRESS OF

REV. DANIEL W. HUGHES

Presiding officer Dukes, State President Dr. I. H. Henderson, National Vice President, Dr. T. Oscar Chappell, Dean Brookfield, Director-General Morgan, Moderator Davis, other officers, pastors, messengers and friends. My wife who has worked untirely by my side, and a great church who has lent me to you to share in this important task to serve as State Congress President.

May I greet each of you here assembled in the 33rd annual session of the Missionary Baptist Sunday School and Training Union Congress of Missouri, auxiliary of the Missionary Baptist State Convention of Missouri. On this occasion as we search the attic of my mind, we are reminded of the truth expressed in an old familiar hymn: "We have come this far by faith, learning on His everlasting arm"

We are deeply grateful for this opportunity to serve. First of all, I was greatly flattered, pleased and proud of being asked to serve in this capacity, that is until two (2) months ago, when the heavy weight of responsibility fell upon me with all the indirection of a ton of bricks.

Second, I had to make up my mind whether to preach to make a show or to be helpful. I chose the latter.

Third, since most of those to whom I would be talking to were my brethen whom I love, it seemed wise to choose a subject and text which would speak to my own needs, since I, like you preachers, am called to be a minister. Like the rest of the messengers, I am a christian.

This then is what I would like to use as a theme "How Shall We Do?" II Kings, 6:15.

But first, it is a great privilege to be meeting here in St. Louis, Mo. at the Newstead Baptist Church and their pastor of renown, Rev. Dr. W. A. Scott, Sr., who is a dynamic leader in his own right, of this day and time. Thank God, for Dr. Scott, thank God for the Newsteadites who have made it pleasant for all who attend this annual session. May this meeting serve to inspire the churches of St. Louis and the State of Mo. on to greater accomplishments.

In 1764, a French fur trader, Pierre Laclede seeking a site for a trading post, founded the City of St. Louis. The post grew into a permanent settlement and Laclede named the post in honor of the patron saint of France, Louis IX. Significantly, one of the most widely used symbols of the city is the equestrian statue of Saint Louis in front of the city's art museum.

Later, this region known as New France was then acquired by the United States in 1804 as part of the Louisiana Purchase. In commemoration of this purchase, the 630-foot Gateway Arch was erected. It is the tallest man-made monument in the U.S. and also serves as a museum housing artifacts and dioramas of western expansion.

Because of its accessibility to the Mississippi and Missouri Rivers, St. Louis became a center of transportation and an embarkation point for pioneers moving West. River trade began to flourish in 1817 when the first paddle-wheeler, the Zebulon M. Pike, docked. Today, one can still glimpse the colorful steamboat era when classic old riverboats such as the Goldenrod Showboat permanently moored on the levee.

Much of the city's history is still evident along the riverfront with the Old Courthouse beautifully preserved. The courthouse was the scene of the Dred Scott decision and a preamble to Civil War slavery issues.

St. Louis was also the home of the Civil War general, Ulysses S. Grant. The cabin that General Grant built by hand is located at Grant's Farm which is now the estate of August A. Busch of brewing fame.

After the Civil War the city grew even more with the coming of the railroad and the industrial revolution. The Eads Bridge, built in 1874 and still in use today, is a tribute to the engineering genius of this growth period. As the city prospered, many stately mansions were built such as the Campbell house which represents the Victorian home in all its splendor. Of interest, too, is the home of Henry Shaw which is best known as the Missouri Botanical Gardens, famed for its horticultural exhibits and the Climatron.

Just west of downtown is Forest Park where the famous St. Louis World's Fair was held in 1904. Many of the original buildings are still standing today. The park also houses Jefferson Memorial where visitors can view the Charles Lindbergh trophies received by him following his flight to Paris in the Spirit of St. Louis in 1927. From that historic flight, St. Louis has become what is today a space center. The NASA projects Mercury and Gemini were undertaken by McDonnell Aircraft and these two programs provided vital information concerning man's ability to remain in space for long periods. Also in the park as a symbol of the space age, is the McDonnell Aircraft and these two programs provided vital information concerning man's ability to remain in space for long periods. Also in the park as a symbol of the space age, is the McDonnell Planetarium which features star shows and astronomical exhibits.

So whether you are interested in the past or modern marvels of today, you'll find so much to explore in St. Louis with its unique mixture of the old and the new.

OUR BOARDS

Our Congress held two (2) Boards this year. One (1) at the State Convention, and the other at our mid-winter Board meeting.

We held three (3) executive committee meetings in St. Louis, and Kansas City the teams of the executive committee held meetings. We approved the budget and charted our course for the year's activities. At the mid-winter meeting we finalized plans for the Annual Session. We selected an outstanding group of personalities to lead us this year in our Congress. We are thankful for the participation of our National S.S. and B.T.U. Congress Vice President T. Oscar Chappelle who is also President of Oklahoma State Congress of Christian Education. Dr. Chappelle has put us on top of the mountain this week. Our bible leader, Dr. William Givens, our former president, has done a yeoman's job covering every phase of church life. May I also thank all of our participants for sharing with us their gifts, talents and wide experiences given them by our Heavenly Father.

DISTRICT CONGRESS

I have attended only two (2) District Congresses, Antioch and Berean. It was impressive to experience with them the work of christian education. There was a rewarding feeling of gratitude at the attendance of these two (2) District Congresses under the leadership of Mr. James E. Price and Rev. Madison J. Williams. I am hoping our other district congress will break tradition and invite me and your state officers to be a part of your sessions.

We began a new theme this year, and it is our expectation that all the District Congress will use the theme so we will have uniformity in our District, State and National Congress.

OUR NATIONAL CONGRESS

Our National Congress met in Detroit, Mich., this year. This appeared to be one of the largest delegations in the History of the Congress. Yes, Missouri was well represented, I do not have the statistics as yet, but we were there. We reached a new zenith as the leader of our Pastor's Seminar Rev. Dr. I. C. Peay, Sr. encouraged our hearts. We were proud of Mo. as our State President and Director-General of the National Congress, Rev. Dr. Isaiah H. Henderson, Jr., directed the activities of our National Congress along with the staff. I am sure we are in the top ten (10) states representing if not we may double our efforts next year.

OUR CURRICULUM

This year we began our "Four Emphases Each Year" with our General Theme "Biblical Images for Contemporary Culture." I have not yet determined whether it is an advantageous or dis-advantageous to meet so soon after the National Congress. We really do not get a chance to inject new curriculum changes until the next year, and using the theme after every one else has. But, our congress and churches must show the way of christian love to the world today.

OUR YOUTH RALLY

While other congress are falling along the way with the originally designed purpose of the Youth Rally, which was to give children under sixteen (16) years of age something to do while their parents attended the Congress. Then it changed with summer employment for the youth so that

most youth sections do not operate the entire week. But our State Congress youth organization is in good hands. Director Rosemary E. Hunt and her staff are doing a noteworthy job. She loves young people. They are in her heart. She and her staff are worthy to be praised for having a full week of activities for our youth. We urge pastors to bring or send carloads, bus loads of youth to our meetings, keeping in mind our Friday night Youth Presentation "A Formal Evening with Christ."

OUR EDUCATIONAL OBJECTIVE

Our educational arm of our State Convention is our Congress. The main purpose of the Congress is to train leaders with an educational program that will enhance all of our church auxiliaries. Thank God that our ushers, laymen, women auxiliary is an integral part of the Congress this year. Our State School is Western Baptist Bible College. It should command the support of all of us. Western needs four things - freshmen, friends, finance and accreditation. We can do this if all our churches would remember Western in their budgets.

OUR STEWARDSHIP

Just one line - "not what the congress can do for you, but what can you do for the congress." Try to dignify your christian life by tithing. Encourage others to tithe in your church - try it you will find your life so much rewarding, and you might like it.

NECROLOGY

Since we last met the icy fingers of death took from us some of our most devoted workers and leaders. In memory of those who labored untiringly and are gone to be with "Him": Rev. I. T. Moore, Rev. J. E. Fiddmont, and others....

Think of stepping on shore and finding it Heaven
Of taking hold of a hand and finding it God!
Of breathing a new air and finding it celestial air!
Of feeling invigorated and finding it immorality!
Of passing from storm and stress to a perfect calm!
Awaking and finding it Home!

"HOW SHALL WE DO?"

This, then is the background of the text, II Kings, 6:15.

What kind of congress will we be, what kind of a world will we live in, whether we shape the future in the image of our hope, is ours to determine by our actions and our choices.

The greatest honor history can bestow is the title of peacemaker. This honor now beckons America-the chance to help lead the world at least out of the valley of turmoil and onto that high ground of peace and love that man has dreamed of since the dawn of civilization.

There are some dark days in the history of our nation. We who hold positions of leadership, in the church, in affairs of government, must face the crisis of Watergate. We need now in this crisis of the spirit, we must meet the answer of the spirit. And to find the answer, we need only to look within ourselves. When we listen to "the beat of angels of our nature, that inner self, we find they celebrate the simple things; the basic things, such as goodness, decency, love and kindness.

The simple things are most needed today, if we are to surmount things that divide us, and cement what unites us, we have to lower our voices, that would be a simple thing.
The church has suffered from a fever of words, from inflated rhetoric that promises more than it can deliver, from angry rhetoric that fans

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discontent into fires of hate, from bombastic rhetoric that postures instead of persuading.

I tell you we cannot learn from one another until we speak quietly enough so that our words can be heard as well as our voices.

How shall we do? - For its part the congress will listen. We will strive to listen. We will strive to listen in new ways to the voices of quiet anguish, *the voices that speak without words, the voices of the heart - to the injured voices, the anxious voices, the voices that have despaired of being heard.*

Those who have been left out, we will try to bring in.

Those left behind; we will help to catch up.

For all of the people we will set as our goal the devout order that makes progress possible and our lives more christian.

As we reach toward our hopes, our task is to build on what has gone before - not turning away from the old, but turning toward the new.

How shall we do? I tell you we will pursue our goals - excellence in excellence in education, every district an integral part of the state, rebuilding our lagging areas, enhancing the quality of being our brother's keeper, we must start talking about sin - sin in our personal lives, in the church, in the district, in the state and sin in our nation. Sin is relevant to this modern age.

Sin keeps man from being part of a cause larger than himself, no man is truly whole.

No man can be fully free and happy while his neighbor is not. To go forward at all is to go forward together.

As we learn to go forward together at home, let us also seek to go forward together in the state congress.

Help me, make our goals the same; where *peace is unknown*, make it welcome; where *peace is fragile*, make it strong, where *peace is temporary*, make it permanent.

Our destiny offers not the cup of despair, but the chalice of opportunity. So let us seize it not in fear, but in gladness and ride to heaven together. Let us go forward, firm in our faith, steadfast in our purpose, cautious of the dangers; but sustained by our confidence in the will of God and the promise of man.

How shall we do? After a period of trial and of confrontation, we are entering an era of negotiation.

Let every body know during this administration our lives of communication will be open. Open to ideas, open to the exchange of goals, a congress in which no people great or small, will live in angry isolation.

We cannot expect to make everyone our friend, but we can try to make no one our enemy.

Those who would be our adversaries, we invite to a peaceful competition, not in conquering territory or extending power, but in enriching the lives of men in Jesus Christ.

WE MUST MAKE PROGRESS

How Shall We Do? In Ephesians 4:15, Paul admonished the christians of the province of Asia to "speak the truth in love." Not to speak truth shown not only a lack of integrity, but a lack of intelligence as well. But, to speak the truth without love shows a lack of warmth; of concern, of compassion.

There is a book I once read entitled "For God's Sake, Be Human." Frankly, I do not have much trouble with that. But, I do have a good deal of trouble with "for God's Sake, be Christian."

To make progress we must be christian, Jesus gives us three illustrations concerning the like of the christian disciple which cover our relationship with others, with God, and with our own selves. The illustrations have to do with alms-giving, with prayer, and with fasting. The applications are limitless.

CHURCHES MUST ACT LIKE CHRISTIANS

How shall we do? We must be still and know that they be with us are more than those that be with them.

You know with prayer, faith in God, eyes will be opened - Joy unspeakable joy will abound - How Shall We Do - We will move ahead with God as our leader -

So here we are today because He has led us and brought us to this hour -

In shady, green pastures, so rich and
so sweet,
God leads His dear children along;
Where the water's cool flow bathes the
weary one's feet,
God leads His dear children along.

Sometimes on the mount where the sun
shines so bright,
God leads His dear children along;
Sometimes in the valley in the darkest
of night,
God leads His dear children along.

Tho' sorrows befall us, and Satan
oppose,
God leads His dear children along;
Through grace we can conquer, defeat
all our foes,
God leads His dear children along.

Away from the mire, and away from
the clay,
God leads His dear children along;
Away up in glory, eternity's day,
God leads His dear children along

Some thro' the waters, some thro'
the flood,
Some thro' the fire, but all thro'
the Blood;
Some thro' great sorrow, but God
gives a song,
In the night season and all the
day long.

"Wisdom is knowing what to do, Skill is knowing how to do, Virtue is doing it."

FIRST ANNUAL ADDRESS
OF
REV. DANIEL W. HUGHES
President of The
Missionary Baptist Sunday School
and
Training Union Congress of Missouri

Auxiliary of The
Missionary Baptist State Convention
of Missouri

PROFILE
OF
MRS. VIVIAN O. WOODS



Mrs. Vivian O. Woods was born in Okmulgee, Oklahoma, where she received her secondary education. She moved with her parents to St. Louis, Missouri and attended Stowe Teachers College for two years.

She moved back to Oklahoma and completed her education at Langston University in Langston, Oklahoma. She was with the Board of Education in the Public School System for nine years; also a Home Demonstration Agent for eight years.

She was married to Reverend C. E. Woods in 1930. In 1942 they moved to Wichita, Kansas and to Monroe City, Missouri in 1943.

She was elected President of the North Missouri W.M.U. in 1951 and is still serving in that position. In 1960, she was elected Treasurer of the North Missouri District Sunday School and Baptist Training Union Congress and still holds this position.

She served as First Vice President of Missouri Women's Missionary Society and the Educational Missionary Union Auxiliary to the Missionary Baptist State Convention of Missouri for ten years; also did field work for the women. She has served in this position since 1967.

She was elected President of the Civic Club in Monroe City in 1947 and is still serving. She served as President of the Monroe City P.T.A. for 14 years until schools were integrated. She was elected President of the Women's Auxiliary in 1967 and is still serving.

She is a member of the Trustee Board of Western Baptist Bible College. A member of the Board of Directors of the National Baptist Women's Convention, Auxiliary of the National Baptist Convention, U.S.A., Inc.

She is a member of the Second Baptist Church of Monroe City, Missouri. Also a member of the Board of Directors of the National Woman's Convention. She received her Division of Humanities Degree from Western in 1975.

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EIGHTH ANNUAL REPORT AND ADDRESS
OF
VIVIAN O. WOODS

To The
Missouri Baptist Woman's Missionary
and
Educational Union and Auxiliary Of
the
Missionary Baptist State Convention of Missouri

Vice President
President
President Emeritus
Auxiliary Presidents

Sister L. C. Glass
Dr. I. H. Henderson, Jr.
Dr. Cassie S. Davis
Dr. Daniel Hughes
Sisters Ann E. Moore
Westley M. McDowell
Phelia Brown
Brother L. L. Parks

Officers, Special Guests, Visitors, and Members of the Missionary Baptist State Convention assembled in the 86th Annual Session. The 83rd Annual Session of the Woman's Auxiliary.

I am elated to have the opportunity to greet you in the name of the Heavenly Father.

It is our good fortune to be invited to the great City of St. Louis, for our 83rd Annual Session and my 8th year as your President.

There has been so much said and written about St. Louis this year that I will not dwell on that at this time.

IN MEMORIAM:

Let us pause at this time to pay tribute to those who have paid their final debt and gone to join the heavenly father and receive their just rewards. They have fought a good fight and won the race. Their toils are over, their rewards are a reality.

I wish to express my sincere sympathy to the family and friends of all who have this experience. Let us console ourselves with the fact that God loves us and does all things well.

It is far better to depart this life and be with the Christ was an admission of the Apostle Paul. Let us remember the words of the poet who said, Beyond the Sunset, no clouds will gather. No storms will threaten, No fears annoy, O day of Gladness, O day unending, Beyond the sunset, Eternal Joy.

STEWARDSHIP ACCOUNTING:

Meetings attended and services rendered:

Planning Meetings: Junior Matrons, Young People, and Windermere Program. 2 State Council Meetings, 3 State Board Meetings; the Evaluating Meeting. Presided over 2 Woman's Board Meetings. Attended 6 Banquets in connection with our work. 2 Area Youth Meetings No. 1 and 3. Annual Session of Missouri Baptist W.M.U. at Springfield, Missouri. Western's Commencement, Missionary Speaker 3 times, Newstead, St. Louis, Neosho, and Unity in Joplin. Conducted workshop in Neosho, Missouri. One meeting with Dr. Ross to survey the meeting. Place for National Woman's Convention. Attended the National Board in Hot Springs. Served in 2 Youth Camps. 4 Conferences with WMU Presidents. National Convention, Windermere National and Missouri Leadership Conference. Many Telephone

Calls; Letters sent out 722; Cards of Cheer 44; Sympathy 22; Funerals Attended 6; Sick Visits 12. Many other activities in the area of the promotion of our work.

Thanks to our Heavenly Father for giving me the opportunity to serve and also for the strength to accomplish these tasks.

OUR YOUTH DEPARTMENT:

The work done in our youth department is paying off. This is greatly appreciated. There are many young people who are anxious to learn the fundamentals in order to do a greater job for the cause.

Mrs. Woods and her staff are doing a fine job, their devotion and dedication are worthy of our full co-operation. We now are confident that our work will continue.

We are still looking forward to the time that the brothers will give more time to helping with our boys. We know our girls need informed young men to associate with, in life.

NATIONAL CONVENTION:

This year was one of special significance. It was our time to be hosts. This was accomplished commendably. I appreciate the way the women cooperated in every detail to make the right impressions on our guests.

The gifts selected to give the officers and State Presidents were ideal and very much appreciated. Many of the women came to me personally at the convention to express their appreciation. Since I came home I have received several "Thank You" notes.

Let us look at some figures pertaining to our contributions to our National work. Missouri's contributions to the amount raised (a partial report) \$110,851.13.

The following:

Locals Representing.....	187	\$3740.00
State Representation		100.00
President.....		25.00
Burroughs' Brunch		950.00
Home Mission.....		200.00
Foreign Missions.....		100.00
Christian Education	ABT.	47.50
Loyalty Box		100.00
	Total	\$5252.50

This does not include Banquet Tickets, District President's Breakfast Tickets, and personel enrollments and many other contributions, I could not check.

It has been a hope of mine that we have some way to channel all of our giving through a source that we can properly evaluate our support of our National work.

Thanks and appreciation is in order, to Dr. Thelma J. Smith who presided over the Welcome program, Mrs. Cloteal Hampton who performed many tasks to keep the work moving on. Mrs. Loda Byrd and Byrd's Florists for the beautiful decorations and many other courtesies rendered, Mrs. Belma T. Triplett and Rev. V. Perry and Brother Atrue Hampton the assistance given in transporting us.

Please forgive me for not calling all the names at this time. I wish to thank all who had any part in the preparation and carrying out the parts to make the work run smoothly.

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WINDERMERE CONFERENCE:

The Windermere meeting was a decided success. The attendance was given four hundred were registered. Special emphasis was placed on the fact that this was the 20th Anniversary of our work in the Together program. On Tuesday night there was a Historical Pageant presented written and directed by Mrs. Carolyn Ealy.

The women whom were selected to serve as Conference Leaders were at their best, thanks to all who had any part in the program.

A LOOK AT OUR TOTAL PROGRAM:

This has been a busy year. We have had many challenges to face. It caused a heavier work load on all, it required greater giving and more activity. I am proud to say these requirements were met with a smile. This says to me that you are growing in every way. Remembering the words of our State Theme Victory Through Christ:

As we trust and obey it becomes apparent that our rewards are greater. Let me repeat what I have said on many occasion, "That the Women of Missouri are the greatest." In the words of J. J. Dynamite.

WESTERN BAPTIST COLLEGE:

This is the first love of Missouri Women. We are grateful for the achievements of the past. However great they were the work done by devoted persons to train and equip people in the past are still a need for us. Please remember we owe so much to this school, for the role it has played in the lives of our heritage in the field of religious training and activities.

I shall never forget the surprise I received when I went into the Trustee Board Meeting in April, when President Singleton passed out his reports and I read the recommendations I was filled with mixed emotions. It was a shock to me I would never have guessed any thing like this was on any ones mind. Thank You, I hope I can show you my gratitude.

TOILING-REJOICING-SORROWING:

Toiling, rejoicing, sorrowing onward through life we go. Each morning sees some task begun. Each evening sees it close some thing. Attempted some thing done. We hope to earn a night's repose.

There come a time in life that we should pause and express our sincere thanks and gratitude to those who had the major part in the carrying out this task. To our HEAVENLY FATHER, To my husband and family, To the officers, members, to the district presidents, an local societies their churches and Pastors and to all who has any part in this great effort to bring us to this hour.

Let us leave you with this thought in mind:

Somewhere still are roads unchanted
Somewhere still is an unfound grail
Let me go on valiant hearted
To the end of the - of the last long trail.

Give me always a goal to try for
Let me fight till my breath is spent
Give me a dream to live and die for
And I shall be content.

Give me always a goal to try for
Let me toil till my days are spent
Give me a dream to fight and die for
And I shall be content.

And if victory be denied me.
I shall not shrink from another test
Nor care at all if my foes deride me
Knowing I did my best.

Humbly submitted,
Vivian O. Woods

REVISED BY-LAWS

of
THE MISSOURI WOMEN'S MISSIONARY AND EDUCATIONAL UNION,
An Auxiliary of
THE MISSOURI BAPTIST STATE CONVENTION

ARTICLE I NAME

This organization shall be known as the Women's Missionary Union and Educational Auxiliary of the Missouri Baptist State Convention of Missouri.

ARTICLE II OBJECT

SECTION 1. The object shall be: To stimulate a greater missionary spirit among Baptist Women, Young People and Children by organizing and developing missionary societies and auxiliaries thereto; encourage the systematic contributions, Christian Education and the Missionary Education of Baptist Young People.

SECTION 2. To foster in all Baptist Churches within the state fully graded Woman's Missionary and Educational Unions:

a. **Sunshine Band** 0-8 years of age

Nursery 0-3 years of age

Beginners 4,5,6, years of age

Primary 7-8 years of age

b. **Red Circle Girls**

Junior 9-12 years of age

Intermediates 12-16 years

c. **Young Women's Auxiliary (Y.W.A.'s)**

17-25 years of age

d. **Junior Matron's Marriage** - 35 years of age

SECTION 3. The aims is all organizations of this auxiliary shall be to promote Bible Study, soul winning, individual and united prayer, systematic giving, mission action and the missionary education of young people.

SECTION 4. To promote the causes fostered by Missouri Baptist State Convention and policies and programs of the National Baptist Woman's Auxiliary of the National Baptist Convention, U.S.A., Inc.

ARTICLE III MEMBERSHIP

Any Missionary Baptist Woman's District Auxiliary, local missionary society, young people's organizations of Baptist Churches connected with the Missionary Baptist State Convention of Missouri, may become members of this auxiliary by paying the required representation fee.

ARTICLE IV REGISTRATION

(1) The annual registration fee for each Messenger shall be \$2.50.

(2) The annual registration fee for each officer, district president, member of the Executive Board, directors of departments and chairmen of committees shall be three dollars (\$3.00).

(3) Registration fees for annual members shall be \$2.50. An annual member shall be extended the courtesy of the floor, but not the privilege of voting.

ARTICLE V OFFICERS

The elective officers of this Auxiliary shall be: President, Young People's Director, First and Second Vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer, Auditor, Associate Young People's Director and two Area Directors.

Order of Officers: 1. Woman's Convention; 2. Youth Convention

ARTICLE VI

EXECUTIVE BOARD AND EXECUTIVE COMMITTEES

SECTION 1. There shall be an Executive Board which shall be composed of the officers of the Woman's Auxiliary, Departments and Standing Committees, Chairmen and District Presidents, nine of whom shall constitute a quorum for the transaction of business. The President and Recording Secretary of the Women's Auxiliary shall be chairman and secretary, respectively, of this Board.

SECTION 2. There shall be an executive committee which shall consist of the President, first and second vice-presidents, youth director, recording secretary, corresponding secretary, treasurer and five others selected from the Executive Board with full power and authority to transact business as may be delegated to it by the Executive Board in session or any other urgent business demanding immediate attention. Seven members of said committee shall constitute a quorum.

ARTICLE VII MEETINGS

SECTION 1. The place of meeting shall be the same as chosen by the Missionary Baptist Convention of Missouri.

SECTION 2. The Executive Board shall meet as follows:

- a. Monday preceding the opening of the Annual Convention in October.
- b. In March during the Board meeting of the Missionary Baptist Convention of Missouri.
- c. In May during Commencement Week at Western Baptist Bible College.
- d. Any time during the Annual Meeting when called into session by the president.

ARTICLE VIII CONDUCT OF MEETINGS

SECTION 1. Each session shall be opened and closed with appropriate worship.

SECTION 2. Programs - Such programs shall be presented as will promote and project the objectives and plans of the Women's Missionary and Educational Union.

SECTION 3. Business Session - The Business Session of the Annual Meeting shall be for:

- a. Receiving annual reports and recommendations
- b. Presentations of plans of work for the year
- c. The election of officers and appointment of chairmen of standing committees and directors of departments.
- d. The transaction of any other business that may come regularly before the body.

SECTION 4. Election - All officers of this convention shall be elected on Friday, the fourth day of the State Convention, in the afternoon session. The voting shall be by either of the following: Voice, Standing or Showing of Hands.

SECTION 5. District presidents by virtue of their office become members of the Executive Board and vice presidents at large of this Missionary Union.

SECTION 6. Messengers - The messengers and alternates to the Annual Women's Auxiliary of the National Baptist Convention, U.S.A., Inc., shall be the president and youth directress, with expenses of both paid. The outgoing president and directress automatically being the first delegates.

ARTICLE IX

DEPARTMENTS AND STANDING COMMITTEES

SECTION 1. The directors of Departments and Funds, and Chairmen of Standing Committees shall be selected by the Executive Board in annual session. Their names shall be presented at the business session previous to the last session of the Annual Women's Auxiliary for approval. They shall serve for the term of one year.

SECTION 2. Standing Committees shall be composed of a member from each district with a general chairman who by virtue of office, or by each district with a general chairman who by virtue of office, or by appointment of the president, assumes responsibility of leadership.

SECTION 3. At the opening of the Convention all standing committees and departments shall be announced.

SECTION 4. Seasons of Prayer and Offerings:

PAGE MEMORIAL (State Mission) (District) to be observed the week of the third Sunday in September.

HOME MISSIONS (District) to be observed the week of the second Sunday in March.

CONSECRATED CHRISTMAS GIFT (Foreign Mission) to be observed the week of the second Sunday in December (District).

WILLIAMS-McDOWELL MEMORIAL (Western Baptist Bible College for teacher salaries) (District) March-May

THREE SEASONS OF PRAYER are to be observed by both the Youth Department and the Women's Department.

SECTION 5. The funds shall be:

Individual - Woods-Goins (Scholarship Aid) October-October

Individual - *Amelia J. Abington (Enlistment and Council) October-October

Individual - *Special Convention October-October

Individual - Promotional Fund October-October

*NOTE: These funds to be discontinued when full budget is met.

SECTION 6. Department Heads shall be chosen annual as follows: Stewardship, Christian Citizenship, Historical, Publicity, and Mission Action.

SECTION 7. Each District President shall select a worker from her district to represent the same on each of the foregoing committees.

ARTICLE X ELECTION OF YOUNG PEOPLE'S DIRECTOR

The Executive Board in annual session in October shall recommend a Director of Young People's Work, Associate Director, and Area Director and present same to the Auxiliary for election at the annual business meeting of the convention.

ARTICLE XI REPORTS

SECTION 1. All reports except the President's Annual Message shall be filed in printed form and placed in the kits.

SECTION 2. A full and concise report of the Women's Missionary and Educational Union shall be made to the Missionary Baptist State Convention in annual session, through the president and corresponding secretary.

ARTICLE XII FINANCES

SECTION 1. A budget of expenses for the year's work must be prepared by the Executive Board and adopted by the Missionary Union of each annual meeting. This will include such items as stamps, printing of programs, expenses of the delegates to the National Baptist Women's Convention, U.S.A., Inc., board and travel expenses of the executive officers

to the state meeting; Board and travel expenses of the District President will be paid by the State Women's Missionary Union to the May board meeting. The salaries board and travel expenses of the first and second vice presidents, recording secretary, corresponding secretary, treasurer, parliamentarian, president emeritus and the young people's director also shall be provided at the time of the annual meeting. The amount of the budget is to be apportioned among the District Convention at the time of the annual meeting.

SECTION 2. Financial Report - The Committee to receive and disburse the finance of the Youth Department consists of: Youth Leadership, Director, Associate Director, Area Directors, President and Officers of Women's Auxiliary, District Director, District Associate Director, District Presidents and District Counselors.

A full and complete report including the financial report of the youth department shall be given by the Youth Director or her appointee in the annual session of the Women's Auxiliary in October.

SECTION 3. The expenses for the promotion of the Women's Missionary Union are paid from the funds collected as representation fees, public offerings (undesignated) special convention funds, and monies received from annual memberships.

SECTION 4. The following scale of representation fees shall govern the membership of this Auxiliary:

a. District Auxiliaries shall pay \$20.00 representation fee and shall be entitled to 7 messengers, with \$2.50 for each additional messenger, not to exceed five.

b. Local Societies: All local missionary societies shall pay \$10.00, and be entitled to four messengers with \$2.50 for each additional messenger not to exceed three.

c. New Societies: All new societies shall pay \$5.00 and be entitled to two messengers.

d. Anyone in good and regular standing with a Missionary Baptist Church in good standing with the Missouri State Convention may become an annual member by payment of \$2.50, and a Life Membership of \$10.00.

All monies from life membership fees are to be applied to the Western Baptist Bible College and operating expenses.

All officers and district presidents shall register with \$3.00 and be entitled to a Convention program and badge.

All messengers shall register with \$2.50 and be entitled to a Convention program and badge.

All monies from registration of officers, department directors, chairmen, and messengers shall be for Western Bible College, and expenses of the Auxiliary.

ARTICLE XIII FOSTERING

The Women's Missionary Union shall contribute annually for the fostering of a Missionary Encampment for young people.

ARTICLE XIV SUBSIDIARY DEPARTMENT

SECTION 1. The Young People's Department of the Auxiliary, consisting of the graded organizations of the Women's Missionary Union as provided in Section 2, Art. II, are recognized as subsidiary to this auxiliary and shall work cooperatively with the auxiliary in promoting the causes of Missions and Christian Education.

SECTION 2. Objective:

a. To enlist all Baptist Young People in the study and practice of World-Wide Missions

b. To cultivate the grace of spiritual giving, and

c. Develop a deeper sense of their responsibility as "Stewards of the Gospel."

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SECTION 3. Leadership: There shall be a State Young People's Leaders Committee, composed of the Young People's Director, Associate Director, two Area Directors, a Sunbeam Primary Counselor, Girl's Auxiliary Counselor, Young Women's Auxiliary Counselor and Junior Matron's Counselor, all to be approved by the State Women's Auxiliary. Three members from the Women's Auxiliary will complete the Advisory Committee. NOTE: The Associate Director is automatically an area director.

This committee will meet twice annually, in August during State Youth Missionary Encampment, and at the Planning Meeting in December. Other meetings will be called as the director sees fit. There shall be area meetings under the supervision of the State Director, Associate and Area Directors.

SECTION 4. Officers:

a. The elective officers of this department shall be a president, first vice-president, second vice-president, recording secretary, corresponding secretary, pianist and historian. Parliamentarian may be appointed. The tenure for youth officers is 4 times elected, succeeding herself only 3 times.

b. There shall be a director, district counselors for individual auxiliaries. Each district shall have a young people's committee made up as state committee.

There shall also be a District Y.W.A. and Junior Matron Council made up of church auxiliaries. These two councils are under the supervision of District Leader and District Women's Auxiliary. The Council should meet either monthly or quarterly. Each district shall have a Girls Auxiliary Alliance, also a Sunbeam Rally Organization; each group having their own individual officers. These groups shall be under the supervision of the District Leader.

SECTION 5. Meetings: The meetings of this department shall be held annually, on the third Sunday in August continuing through Friday noon of the same week.

Focus Weeks shall be observed as follows:

Sunbeams	2nd week in August
Girls Auxiliaries	May
Sunbeam Nursery	June
Young Women's Auxiliaries	February
Junior Matrons	October

SECTION 6. Projects of State Young People's Department shall be:

- a. L. E. Mixson Fund (For needs of Western Baptist Bible College)
- b. Rosa B. Johnson Fund (For needs of Western Baptist Bible College Scholarship)

c. "Deny Yourself Offering" (Wednesday Night of State Meeting)
Money for these projects to be reported to the Women's Missionary Union.

SECTION 7. Reports: Each organization shall make such reports to the District and State Auxiliary as may be required according to plans of the State Women's Missionary and Educational Union's Executive Board and the Young People's Director. The State Director shall be a representative on the Executive and Advisory Boards.

SECTION 8. Adequate presentation of the activities, plans and needs of this department including receipts and expenses of operation, monies for missions, Western Baptist Bible College, National Baptist Convention representatives, shall be given by State Director or appointee together with budget needs for coming year in annual session of the Women's State Missionary and Educational Auxiliary.

ARTICLE XV FINANCING YOUNG PEOPLE'S DEPARTMENT

SECTION 1. A budget of expenses for the year's work should be prepared by the young people's committee and presented to the executive board of the Women's Missionary Union for approval. This committee is

composed of youth director, associate director, and three area directors.

General expenses of youth director, area directors, state youth president and Junior matron president shall be paid at state encampment. Workshop Leaders will be given their meals only during area meetings. Youth Presidents expense will be paid to the area meetings.

SECTION 2. Reports of finance of this department shall be made in accordance with plan of Women's State Auxiliary. (Section 2, Article XI). All financial notices are to go out from Corresponding Secretary of Women's Auxiliary.

SECTION 3. The scale of registration fees for this department is as follows:

a. District Young People's Organization shall pay \$10.00 membership fee and shall be entitled to seven voting messengers with .50¢ for each additional messenger. This money to be paid in annual meeting and designated as "Expense Fund" for young people's work.

b. District Fees:			
Y.W.A. Council	\$10.00	State Counselor	\$5.00
Jr. Matron Council	\$10.00	Encampment Fee	\$1.00
Young People's Dept.	\$10.00	Local Directress	\$3.50
Area Director	\$ 5.00	Local Counselor	\$2.00
		Life Membership	\$5.00

District Junior Matron organizations shall pay \$10.00 and shall be entitled to seven voting messengers.

c. **Apportionments of Districts** to be sent or brought to State Encampment:

Antioch	\$150.00	Mount Carmel	\$ 75.00
Berean	\$150.00	Mount Zion	\$ 70.00
Central	\$ 50.00	New Era	\$150.00
Christian Liberty	\$ 25.00	North Missouri	\$ 75.00
Friendship Consolidated		Pemiscott	\$ 25.00
	\$ 50.00	Southwest	\$ 50.00
Midwest	\$ 25.00	Union	\$ 10.00

d. **Local Auxiliaries** will pay the following representation fees:

Sunshine Band	\$ 1.75
Junior Red Circle	\$ 2.00
Inter. Red Circle	\$ 200
Y.W.A.	\$ 3.00
Jr. Matron	\$ 3.50

e. Life Membership: Any individual belonging to a regular Missionary Baptist Church may be a Life Member by the payment of \$5.00.

f. Each district will be apportioned an amount of money to be reported at the State Encampment.

g. Each District is asked to have special observances of Prayer Days for State Missions, Home Missions and Foreign Missions with an appropriate program and offering for each. Special information concerning these days is to be sent out in advance. These offerings are to be sent to the Women's Missionary and Educational Union (Corresponding Secretary).

h. Each district is asked to send to the Women's Missionary and Education Union (Corresponding Secretary) their L. E. Mixson and Rosa B. Johnson Funds money quarterly.

DUTIES

ARTICLE I DUTIES OF OFFICERS

SECTION 1. President - The president shall preside at all meetings and be an ex-officio member of all committees. She shall be chairman of the program committee and in cooperation with the advisory committee, shall prepare the program for the annual meeting, such as to be given publicity two weeks to thirty days prior to same. She shall appoint the members of all general committees not herein provided for and shall have oversight of the work. She shall, through the corresponding secretary, call special meetings of the Executive or Advisory Board when, in her judgment, deemed advisable, or upon request of seven members.

SECTION 2. First Vice President - The First Vice-President shall give attention to extension or organized effort, thus making enlistment and extension her chief aim. Through contact with the first vice president of the District W.M.U. Auxiliary and local societies, she shall ascertain their needs and upon their findings to perfect such plans that from time to time approved methods may be presented for enlistment through the circles and for the society not using the circle plans. The service of the Enlistment Chairman shall extend to District and local W.M.U.

In absence of the president, the first vice-president shall preside and assume all duties. In case of a vacancy she shall succeed at once to the office of president until annual meeting. She shall be chairman of the Enlistment Committee and make annual report to the convention.

SECTION 3. Second Vice President - The Second Vice-President shall be director of Mission Study. She shall have the general oversight of the Mission Study of all grades in cooperation with the President and Director of Young People. She shall work through approved ways to disseminate the information necessary to promote the study of the departments. She shall compile a list of books for study and reading in conference with the Executive Board. In cooperation with the Mission Study chairman of the District Association she shall promote Associational Study Institutes. She shall make annual reports to the convention. In the absence of the president and first vice-president, she shall preside and assume all duties pertaining to that office.

SECTION 4. Recording Secretary - The recording secretary shall keep correct minutes of all proceedings of the meetings and prepare the same for publication. She shall notify officers of their election and committee members of their appointments. She shall compile a list of books for study of the departments. She shall compile and accurately file the reports of all meetings to be kept at the office and shall perform all other duties to the office in the absence of the president. She shall call the meeting to order until a chairman pro tem is elected. She shall furnish a copy of the minutes of each annual session to the president and keep one on file for reference.

SECTION 5. Corresponding Secretary - It shall be the duty of the Corresponding Secretary to send to Corresponding Secretaries of each District Convention and local society, three months before the annual meeting, a blank for the report of the organizations; and, from their reports, the Corresponding Secretary shall compile her annual report for the State Convention. She shall conduct correspondence for the Executive Board. She shall keep an account of finance for the State Women's Auxiliary as well as the Young People's Department.

The Corresponding Secretary will see that reservations are made for the youth president and Jr. matron president attending the State Encampment in August. Reservations are to be made in advance and notification of same be sent to each president.

SECTION 6. Treasurer - The Treasurer shall receive and hold all funds for the convention, remitting all contributions to their designated departments and paying all bills and expenses upon order of the Auxiliary President and Youth Department.

SECTION 7. Historian - It shall be the duty of the Historian to gather and record the facts pertaining to the work, development achievements of the Women's Missionary and Educational Union and to present the stories of the lives of those women of the denomination who have made outstanding contributions in Christian service. She shall report or feature her work, as historian, annually.

SECTION 8. Youth Director, Associate Director and Area Directors of Young People's Department.

a. **The Young People's Director** shall supervise all work of the Young People's Department. She shall keep a record of all auxiliaries with names for churches classified by Associations, with such other information as is necessary.

b. She shall represent the Young People's Department at all times before the Executive and Advisory Boards.

c. She shall keep in touch with the campus life of Western Baptist Bible College students through correspondence and visits; and organize a Young Women's Auxiliary there, approved by proper authorities.

SECTION 9. Parliamentarian It shall be the duty of the Parliamentarian to instruct and guide the Women's Auxiliary in correct parliamentary rules and practice (Roberts' Rules of Order) when called upon by the President or the body, for instruction or ruling.

SECTION 10. Auditor - It shall be the duties of the Auditor to audit the books of the corresponding secretary and treasurer annually, to recommend approval or correction of the same. She may make suggestions to the President and Executive Board in any regular board session as to ways of improving the Corresponding Secretary's and Treasurer's work.

SECTION 11. The duties of any other officer elected by the Convention shall be such as usually appertain to the office to which they are elected together with any other duties that may be assigned to them by the Convention.

ARTICLE II

SECTION 1. Mission Action Director - Duties: To encourage individual and directed community service through district and local organizations. Encourage each district chairman to study "Making Your Community Christian" (Burroughs) and have it taught in her own district. Study and recommend for use mission action literature and playlets. Summarize the annual reports on mission action from district organizations and make same at the annual meeting. Lead a conference for the district and local mission action chairmen at the annual state meeting.

SECTION 2. The Enlistment Director shall have charge of enlistment and extension of the missionary work in the state. She shall conduct meetings for the purpose of "selling" the state program, and all conventional activities. Enlistment meetings are conducted in the district by invitation. An annual report is made at the annual meeting.

SECTION 3. Stewardship Director - Duties: (1) To promote stewardship plans as outlined in the W.M.U. Plan of Work. (2) Conduct conference for district and local Stewardship chairmen at the annual meeting. (3) Keep in touch with district Stewardship chairmen. (4) Cooperate with the State Young People's Director in promoting the stewardship plans for young people: (a) Fostering and encouraging the study of books. (b) Making of scrap-books and posters. (c) Memory work (d) Use of pageants and playlets. (e) Securing tithers (f) Observing "Annual Stewardship Church Night."

(5) Recommend and encourage the study of stewardship books in societies and auxiliaries each year. (6) Encourage use of stewardship literature through the use of the TELE-U-GRAM, or through the State Women's Missionary Union publication.

SECTION 4. Mission Study - Offer courses for the year, select textbooks and plan for Mission Study classes as set forth in Mission Study Section of WMU plan of work.

ARTICLE III COMMITTEES

SECTION 1. Executive Committees - The Executive Board shall have entire management of the affairs of the Auxiliary between annual sessions and shall organize and adopt such rules as may seem judicious, provided there is no conflict with the Constitution and By-Laws of the Auxiliary.

SECTION 2. The Executive Board shall elect upon recommendation of the President, the Directors of Departments and the Chairmen of Special and Standing Committees as from time to time may be created by the Women's Auxiliary in annual session. It shall specify the duties of all directors and committees and shall fill all vacancies occurring in the committee during the year.

ARTICLE IV DUTIES OF COMMITTEES

The Devotional, Finance, Enrollment, Registration and Memorial Committees shall perform such duties as are common to such committees. All committees must report with at least \$25.00 in order to receive a compensation.

ARTICLE V QUORUM

SECTION 1. At the annual meeting of the Women's Missionary and Educational Union a majority of the duly accredited messengers shall constitute a quorum.

SECTION 2. Nine shall constitute a quorum of the Executive Board at any regular meeting.

SECTION 3. Five shall constitute a quorum of any advisory Committee at any regular or called meeting.

ARTICLE VI PARLIAMENTARY RULES

Roberts' Rules of Order or Sturgis, shall be the authority in all questions of parliamentary law not covered by this Constitution and By-Laws.

ARTICLE VII BUDGET

MISSOURI BAPTIST WOMEN'S MISSIONARY AND EDUCATIONAL CONVENTION

(1957-1958)

Budget of \$7,000.00

Prorated as follows:

Western Baptist Seminary	55%	\$3,850.00
Operating Expenses	12%	840.00
Missions	03%	210.00
Fieldwork and Enlistment	05%	350.00
National Baptist Convention	05%	350.00
Young People	10%	700.00
State Council	02%	140.00
State Convention	08%	560.00
Total	100%	\$7,000.00

DISTRICT APPORTIONMENTS

DISTRICT	YOUNG PEOPLE	WOMEN	TOTAL
Antioch	\$150.00	\$800.00	\$950.00
Berean	150.00	800.00	950.00
Central	50.00	550.00	600.00
Christian Liberty	25.00	125.00	150.00
Friendship Consolidated	50.00	400.00	450.00
Midwest	25.00	100.00	125.00
Mount Carmel	50.00	375.00	425.00
Mount Zion	70.00	600.00	670.00
North Missouri	75.00	250.00	325.00
New Era	150.00	800.00	950.00
Pemiscott	25.00	125.00	150.00
Southwest	50.00	175.00	225.00
Union	10.00	125.00	135.00

ARTICLE VIII AMENDMENTS

These By-Laws may be amended at an annual meeting by a majority vote of members present and voting.

BRIEF SURVEY OF DISTRICTS

ANTIOCH DISTRICT ASSOCIATION

Antioch District Missionary Baptist Association of Metropolitan St. Louis, was organized in 1906 in the historic First Baptist Church of St. Louis, then located at 14th Street at Clark Avenue, with Rev. H. H. Harris, pastor.

The objectives of the association were to promote the spread of the gospel of Christ and advance the interest of His kingdom; to supply vacant churches with ministers when requested; and to establish and maintain a home for the aged and superannuated ministers of the gospel.

The work of this body shall in no sense be judiciary or disciplinary, save only in dropping names from the roll as prescribed in the constitution.

The officers of this association shall be moderator, two assistant moderators, recording secretary, corresponding secretary, treasurer, missionary and executive board. All will be elected annually and shall hold office until the regular annual meeting of the association unless removed for a cause.

The association renders Christian service in a very definite way to many churches in improving their skills in church administration. It introduced the Skill Shops and quarterly institutes during the year.

The association helped meet the needs of ten organizations. Moderators who have served the association are: Rev. David Johnson (1906-20); Rev. Dunavent, (1920-26); Rev. G. W. Clemons (1926-27); Rev. W. H. Harris (1927-31); Rev. Dunavant (1931-36); Rev. J. M. Baker (1936-40); Rev. W. L. Johnson (1940-51); Rev. W. D. Thompson, Jr. (1951-56); Rev. V. H. Wells (1956-66); Rev. Neal J. Haynes (1966-).

YALE UNIVERSITY DIVINITY SCHOOL
409 PROSPECT STREET
NEW HAVEN, CONNECTICUT

August 15, 1960

Miss Julia Davis
4246 W No. Market St.
St. Louis 13, Mo.

Dear Miss Davis:

It was a real surprise and also a genuine pleasure to receive the photostat copy of the program for the Antioch District Sunday School Union Teachers and Workers Conference for the year 1920-21, and to see my listed as one of the program participants.

This seems a long time ago now, and reminds me of my early enthusiasms for the Sunday School movement. I am glad to say that I have stayed with it throughout my life, and while the enthusiasm of youth may to some extent have departed, I still believe wholeheartedly in the significance of this aspect of the Church's work.

Best wishes, and many thanks.

Sincerely yours,

Paul H. Vieth

Property of
The
Yale
University
Library

ANTIOCH DISTRICT BAPTIST MINISTERS' WIVES AND WIDOWS' AUXILIARY

Mrs. Rosabell Shaffer, President
Dr. Neal J. Haynes, Moderator

Mrs. Evelyn H. Morgan, Secretary



Seated Left to Right: Mrs. Willie Boney, Mrs. Adleaner West, Mrs. Eillie Stamps, Mrs. Virginia Allen, Mrs. Annie Williams, Mrs. Ruth E. Faulkner, Mrs. Rosabell Shaffer, and Mrs. Bernie Pruitt. Standing, Left to Right: Mrs. Rosa Langford, Mrs. Elizabeth M. Huntley, Mrs. Montgomery, Mrs. Morean Moore, Mrs. Lenora Cheeks, Mrs. Theresa Irby, Mrs. Parlee Haynes, Mrs. Juanita Simmons, Mrs. Ida McDonald, Mrs. Eva Taylor, Mrs. Mattie Mingo, Mrs. Christine Madden, Mrs. Anne E. Moore, Mrs. Evelyn Morgan, Mrs. Julia Crummie, Mrs. Magnolia Laury, and Mrs. Ella Jones. Not Shown: Mrs. Mamie Nelson, Mrs. Mary Dreer, Mrs. Laura Holmes, Mrs. Nancy Jones, Mrs. Kizzie Kennedy, Mrs. Carrie Matthew, Mrs. Hattie Baker, Mrs. Velma Boyce, Mrs. Rosie Burt, Mrs. Ruby Carroll, Mrs. Tena Madison, Mrs. Genevieve McNair, Mrs. Beatrice Mitchell, Mrs. Golena Moore, Mrs. Edith Morgan, Mrs. Dorothea Scott, Mrs. Emma Turner, Mrs. Jessie Warfield, Mrs. Catherine Well, and Mrs. Lucille Perkins.

ANTIOCH MISSIONARY BAPTIST DISTRICT ASSOCIATION LAYMEN'S

Rev. Neal J. Haynes, Moderator
John Towns, President

4925 Genevieve
St. Louis, Missouri



First Row - Left to Right: O. W. Robison, McKinley Rogers, 3rd Vice Pres.; Alexander Mitchell, Treasurer; Wesley Jones, Corr. Sec'y.; Eddie Warren; Terry Murff; James L. Granberry, 1st Vice Pres. - Dean; John W. Towns, President; Second Row - Left to Right: J. Swanson; Richard Banks, Dir. of Boy's Work; Chas. Pennington, Rec. Sec'y.; Rev. James Moore, Missions and Evangelism; Marvin Wesely; William Mathews, Pres. - Berean Dist. Laymen; William R. Johnson. Third Row - Left to Right: Eddie L. Nathan; Robert Bailey, Finance Chr., Chas. Johnson, State Sec'y.; Willie Barbee; Olly W. Wilson, 2nd Vice Pres.; Eugene Wallace and Cornelius Hale.

MINUTES

—of the—

TWENTY-SECOND ANNUAL SESSION

—of the—

Berean Missionary Baptist Association

—and the—

NINETEENTH ANNUAL SESSION

—of the—

Berean Sunday School Convention,

—and the—

FIFTH ANNUAL SESSION

—of the—

Woman's Home, Foreign Missionary

—and—

Educational Convention,

—held with the—

Compton Hill Baptist Church, St. Louis, Mo.

AUGUST 21 to 27, 1899.

Next meeting, Thursday before the fourth Lord's Day, August, 1900, at
2 o'clock p.m. with the Second Baptist Church, Kirkwood, Mo.

Buschart Bros. Print, 1516 Locust St.
St. Louis, Mo.

OFFICERS

Rev. J. L. Cohron.....	Moderator
3944 N. Finney Avenue	
Rev. J. C. Lias.....	First Assistant Moderator
Webster Groves, Mo.	
Rev. W. S. Slatter.....	Second Assistant Moderator
810 N. 13th Street	
Fannie M. Oliver.....	Recording Secretary
2617 Goode Avenue	
Winnetta H. Dickson.....	Corresponding Secretary
2814 Walnut Street	
Rev. W. J. Brown.....	Treasurer
4219 Papin Street	

BOARD MEMBERS

Rev. N. Martin.....	3219 La Salle Street
Rev. E. W. Alexander.....	4237 Kossuth Avenue
Rev. E. C. Cole.....	4264a Garfield Avenue
Rev. A. Lias.....	Pacific, Mo.
Rev. W. M. Jones.....	3103 Lambdin Avenue

MISSIONARY

Rev. R. H. C. Sydnor.....	1602 Morgan Street
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BEREAN BAPTIST ASSOCIATION

OFFICERS

Bro. J. A. Agee.....	President
4273 Garfield Avenue	
Sister A. H. Brown.....	Vice President
4219 Papin Street	
Sister G. G. Brown.....	Recording Secretary
1421 Montrose Avenue	
Sister Ida M. Peters.....	Corresponding Secretary
2805 Laclede Avenue	
Bro. S. J. Patterson.....	Treasurer
Castello, St. Louis Co., Mo.	
Sister M. A. Gilree.....	Organist
614 Beaumont Street	
Sister E. A. Stewart.....	Chorister
4219 Papin Street	

EXECUTIVE BOARD MEMBERS

Bro. David Johnson.....	1734A N. 12th Street
Bro. J. C. Carter.....	3233 Rutger Street
Sister Lizzie Moore.....	Wellston, Mo.
Sister Mamie B. Tyler.....	Clayton, Mo.

STANDING COMMITTEES FOR THE YEARS

1899-1900

Education—Rev. R. H. Cole, St. Louis, Mo.
 State of Country—Walter M. Farmer, Esq., St. Louis, Mo.
 Corresponding Bodies—Rev. L. N. Cheek, St. Louis, Mo.
 Foreign and Domestic Relations—Sister S. E. Gross, St. Louis, Mo.
 Statistics—Bro. S. J. Patterson, Castello, Mo.
 Temperance—Sister F. M. Oliver, St. Louis, Mo.
 Present Outlook—Bro. James E. Ewing, St. Louis, Mo.

BEREAN BAPTIST ASSOCIATION REPORT NO. 1

THE MODERATOR'S ANNUAL ADDRESS

To the members of the Berean Missionary Baptist Association in your Twenty-Second Annual Session, meeting with the Compton Baptist Church.

Greeting: — Dear Brothers and Sisters. Again are we under Divine favor for the privilege and pleasure of meeting in this, another Associational gathering. Many, our equals by nature and superiors possibly in practical christianity, have been cut off and are gone never to return. It is a privilege for which we should be heartily thankful and, highly appreciate that we are the spared instruments of amazing mercy. How our hearts should glow and warm with animation when we contemplate the precious boon given us, of still being preserved to do work for the Master's cause on earth before the night (death) cometh when no man can work.

OUR WORK

And this thought leads me to the following remarks, touching the function of this Christian Body. The Berean Missionary Baptist Association, composed as it is of some of the best minds the Baptist family possesses in this part of the land, ought to thoroughly understand itself, know its capabilities, comprehend its possibilities and wage in the name of God an irrepressible warfare, for the shedding of light upon all questions pertaining to the betterment of the condition of humanity. Composition of this body; school teachers, graduates from institutions of learning, famed for the thoroughness with which they prepare their pupils; ministers, self-made and college-bred, laymen of refinement and good breeding.

And above all each one claiming to be sanctified by the truth, as found in Christ the Lord. A close study of this composition reveals the fact, that many of these constituents are grounded upon the principles of the Baptist denomination, that is the result of a calm dispassionate and reasonable consideration of the doctrine of the Baptist faith.

BEREAN BAPTIST ASSOCIATION

This body is capable of handling any matter, material, physical, moral or spiritual that tends toward the advancement of the interests of the human family. And for this statement I have no apology to offer. As great as the possibilities may seem, when contemplated individually and collectively, yet I make the assertion, and without hesitency, that I believe the Berean Association possesses such latent power, that when properly brought forth, will surmount every obstacle, and triumphantly win the contest for light and truth. In the great contest between Capital and Labor, a Christian Body should take part, when the nation is discussing the Education, Industrial or Mental, of its people, a Christian Body should take a part, when the interests, politically, of a people, are the issue, a christian body should take a part, when the fair name of a country is being disgraced by the most diabolical crimes known, such as lynchings, burnings, etc., that are just now rampant in many places in America, especially in the south lands; truly a Christian Body ought to speak out and that in no mistakable terms. Upon all these issues I hope the various committees of the Berean Association will render reports that have no uncertain sound. I greatly deplore the face that conditions are such in this country and city that we meet here as colored, or as I prefer to say, negro Baptists.

I regret the color of our skin makes it necessary for us to thus serve God. Would that conditions were such, that all mankind could with out the prejudice of color entering into it, serve God according to the dictates of our consciences. Would conditions were such, that in this great busy prosperous land around us, we and our sons and daughters could obtained em-

ployment in these commercial houses and places of business upon our merits, and not be barred solely because of the kinks in our hair and the color of our skins. While these facts are true and seemingly humiliating, I am not a pessimist; I believe in the possibilities of the human race, achieved through the efforts of the individual. All ages have produced their great men, who are the types of the race, and indicative of the possibilities of said races.

Remember Rome had only one Julius Caesar, one Brutus, one Anthony, one Constantine. Greece had only one Demosthenes, one Alexander. So with Egypt and other ancient countries, each produced some great men; But remember the millions and millions that lived and died whose names were never mentioned and who remained forever in the mass England with her Disraeli, Cromwell, Gladstone, and France with her Napoleon, Germany with her Bismark. Again I must recall the millions upon millions of souls in these countries, that form the masses and are only mention as the population. America has had her Washington, Lincoln, Douglass and Grant, but she had and has her millions of inhabitants forming the masses. Now out of the masses by their individual efforts climb the great types as representatives. Out of the mass of negroes in this country climbed, Frederick Douglass, John M. Langston, B. K. Bruce. There is now towering above the masses a position gained by his individual efforts, that great representatives of the industrial idea of education and justly prominent negro, Booker T. Washington. I fear many of us grow pessimistic, from viewing the slow progress of the masses of our race, we are fretted by seeming so many, no count boys and girls, men and women, but we should look for the individuals that are fighting and contending for a position above the masses. No race arise as a mass. Note the individual effort and by inclination follow suit. We ought to be encouraged in this Association by the progress Rev. Cheek has made, coming to us a few years ago, with only an ambition to do, aided by what little financial help we could give him, he is here now in our midst a graduate from our own College at Macon City. We cannot, I repeat, raise the masses, but here and there we can push out young men and young women, so that standing upon the other edge of this mass (our race) we will see the Beacon lights, that shall shine upon the masses and thus help to dispell much of the darkness that surrounds us.

BEREAN DISTRICT ASSOCIATION

This is the photo of the 1967 School of Missions, held at the Galilee Baptist Church, 4300 Delmar Blvd., St. Louis, Mo. Rev. I. C. Peay Sr., Pastor, Sis. Thelma J. Smith, President, Sis. Anna B. Hatton, Vice President; Sis. Floydzell Strother, and Vice and Study Course Chairman.



CONSTITUTION
Of The
CENTRAL DISTRICT BAPTIST ASSOCIATION,
OF MISSOURI
1896

ARTICLE I.--NAME

This organization shall be known as the Central District Baptist Association of Missouri.

ARTICLE II.--OBJECT

The object of this Association will be to promote preaching of the gospel in the southern portion of Missouri, and the thorough evangelizing of the race.

ARTICLE III.--MEMBERSHIP

SEC. A. It is also provided that Annual and Life members shall be required to be engaged in religious work. It is also provided that each minister belonging to this Association shall be a member of some regular Baptist church in the State of Missouri.

SEC. B. No church shall be entitled to more than five messengers.

SEC. C. Any Baptist in good standing may become a life member by the payment of five dollars, or an annual member by the payment of one dollar, which will entitle him or her to all privileges.

SEC. D. Any church failing to represent, either by letter or messenger, for three successive years, shall be dropped from the minutes.

SEC. E. All messengers from churches, societies and other associations shall bring letters certifying their appointment as such, and containing the statistics of said association; society and church.

SEC. F. Every church, association or missionary society contributing three dollars annually shall be entitled to one representative, and allowed to vote on all questions before the Association.

ARTICLE IV.--OFFICERS, ETC.

SEC. A. The officers of this Association shall be a Moderator, Assistant Moderator, Clerk, Treasurer, Corresponding Secretary and Executive Board of seven members, all of whom shall be elected annually, consisting of the officers as ex-officio members of the Board. All elections shall be at the regular meeting of the Association, and officers shall hold their offices until their successors are chosen.

SEC. B. The moderator shall preside at all meetings; or in the absence, the assistant moderator, who shall discharge all the duties common to deliberate bodies.

SEC. C. The recording secretary shall keep a faithful record of all proceedings of the Association; he shall enroll the names of all the members of the Association from its origin to the time being, and submit the same for examination at each annual meeting.

SEC. D. The treasurer shall give such security as shall be approved of by the Association for all moneys committed to his trust. He shall keep a faithful account of all moneys expended, and report the same at each annual meeting. No moneys shall be drawn from the treasury during the recess of the Association without an order from the corresponding secretary, signed by the moderator, and regularly ordered by the executive board.

SEC. E. The corresponding secretary shall conduct the correspondence of the board. All communications from societies, churches or individuals, relating to the Association, shall be made to him. All letters, papers,

packages, etc., officially received by him shall be the property of the Association. He shall present a bill of the postage of the same, and shall present reports of the proceedings of the board at each annual meeting for acceptance and payment. He shall draw drafts on the treasurer, according to section D of this article.

SEC. F. The executive committee shall constitute a board for the transaction of all business during the recess of the Association. They are to apply the funds of the Association on approved missionary fields and labors. Four members of the board shall constitute a quorum, without which no business shall be transacted.

ARTICLE V.--MEETINGS

This Association shall meet annually on Tuesday before the fourth Lord's day of September, at 10 o'clock a.m., and that Saturday of each year be given to the Ministers' and Deacons' Union.

ARTICLE VI.

This constitution may be amended at any annual meeting of the Association by a two-thirds majority of the members present voting in favor thereof, notice of the same having been given for at least one year previously, at the annual meeting preceding the one at which action shall be taken.

1. All sessions shall be opened with singing and prayer, being conducted by the moderator or such person as he may appoint.

2. The introductory sermon shall be preached at 11 o'clock a.m., immediately after which the messengers shall be enrolled by a committee appointed by the moderator.

3. The committee for the nomination of officers for the ensuing year shall be appointed. Immediately after the organization of the Association the moderator shall read the rules of the order.

4. Usual invitation to visiting brethren. The following committees shall be appointed by the chair and confirmed by the Association:

- a. Committee on religious meetings.
 - b. Committee on business.
 - c. Committee on finance.
 - d. Committee on missions.
 - e. Committee on education.
 - f. Committee on admission of churches.
 - g. Committee on next annual meeting.
 - h. Committee on resolutions.
 - i. Examination of minutes corresponding bodies.
 - j. Other committees; if necessary.
5. Election of officers.
6. Report of officers on the first day.
7. There shall be three religious meetings each day, to wit! At 11 o'clock a.m., 4 o'clock p.m. and 7:30 o'clock p.m.
- Committees shall report in order of their appointment:
- a. Standing committee.
 - b. Special committee.
 - c. All committees, upon their final report, shall be discharged, unless otherwise ordered by the Association.

RULES OF DEBATE

1. No subject shall be open for debate until moved and seconded and stated by the chair.

2. When a motion has been made, if any member opposes its discussion, the moderator shall immediately put the question: "Shall this question be discussed?" And, if negative, the subject shall be dismissed.

3. Every person speaking to a motion shall stand and address the moderator, and avoid all personalities in debate.

4. No person shall speak more than twice nor longer than ten minutes on the same subject, unless permitted by the house.

5. Motions made and lost shall not be recorded, unless so ordered at the time.

6. Messengers sent to this Association shall remain, unless excused by the moderator.

7. All resolutions and reports of committees presented to this Association shall be reduced to writing.

8. The business of this Association not provided for in these rules, shall be conducted according to the parliamentary rules in Hitchcock's Directory and Smith's Diagram Key.

STANDING RESOLUTIONS

Whereas, It has become proverbial in our midst that members of the Baptists churches leaving their churches for other stations are unable to become useful at the place where they now reside, on account of an impossibility to procure letters of dismission from said churches, claiming dues of such members during their absence, therefore.

Resolved, 1st. That it is the sense of this Association that the churches belonging to this Association shall, upon their members moving to a distant place, give to each of them a letter of dismission, recommending them to unite with a church of the same faith and order, and all persons living near a church having come from a distant place, and who cannot obtain letters of dismission on account of failure to pay dues during their absence from the home church, may, upon application, be received into fellowship with sister churches.

Resolved, 2d. That this Association will not recognize any minister who is known to disturb the peace and harmony of the churches, or to any extent create and encourage dissensions and schisms, and especially between church and pastor.

Resolved, 3d. That, for instruction of members of our churches, we would recommend Hitchcock's Church Directory and Crowell's Church Manual.

Resolved, 4th. That all matters of difficulty arising in the churches the officers and members should endeavor to settle them at home among themselves; or when it may be done, let the church call a council to her assistance and settle the matter or difficulty, and refrain from troubling the Association with it.

Whereas, Many persons calling themselves Baptists, are traveling through the states, ruling churches and sowing among them the seed of discord; and

Whereas, The churches of this Association have been troubled by impostors and others, traveling among the churches as ministers of the gospel, therefore,

Resolved, 1st. That we instruct the churches connected with this Association to studiously avoid and close the doors against traveling ministers with whom they are not acquainted, and who are not recommended by some well known elder in whom this Association has implicit confidence.

Resolved, 2d. That each and all churches suffering from inroads of false hearted ministers, report their wrong doings to the world.

Resolved, 3d. That no one in this Association append his signature to any stranger's credential, or write any commendatory lines calculated to lead the churches into reposing confidence in such strangers.

Whereas, It is a custom in some churches to acknowledge alien immersion, and

Whereas, There is creeping insidiously among us a looseness with regard to the communion; therefore,

Resolved, 1st. That this Association discountenance alien immersion, which is hereby defined to be immersion of a candidate by a Pedo Baptist.

Resolved, 2d. That baptism is hereby defined and understood to be immersion in the water of a believer in the name of the Father, Son and Holy Ghost, by a properly qualified administrator.

Resolved, 3d. That none but Baptists in good standing in a regular Baptist Church, should be invited to participate in the Lord's Supper.

Wm. P. Brooks, Moderator

O. T. Redd, Recording Secretary

CONSTITUTION OF THE MINISTER'S AND DEACON'S UNION

Art. 1. This body shall be known as the Minister's and Deacon's Union, Central District Baptist Association.

Art. 2. The object of this Union shall be to promote the knowledge of the Holy Scriptures, and of the high calling of the Gospel Ministry in our relations to one another, and to the churches of our Lord Jesus Christ.

Art. 3. The means to be employed in the attainment of this object shall be sermons, lectures, essays, discussions, conferences and prayers.

Art. 4. Any ordained licensed minister or deacon in good standing in the Baptist church may become a member of the Union by submitting to the rules of the Union.

Art. 5. The officers shall be a President, a Secretary, a Treasurer, and a committee of two, who together shall constitute an Executive Committee, all of whom shall be chosen annually.

Art. 6. The Union shall meet annually at such time as may be determined upon at the preceding meeting, and at the same place as each annual meeting of the Association. In opening the first session, thirty minutes shall be devoted to prayer and conference, after which shall follow essays and discussions on the object assigned, and at evening the annual sermon for criticism shall be preached by some person previously appointed.

Art. 7. The Executive Committee may, of itself or in conjunction with committees of similar organizations in this or neighboring States, provide for and conduct a Ministers' Institute for the practical instruction of our ministry, and this committee shall have the power to appoint the times and places of meetings of such Institute, procure lectures and instructors, provide for all expenses and do everything needful for its proper arrangement. The Executive Committee shall issue to each member of the Union a certificate of his ministerial authority; also ministers not known shall apply to the Executive Committee for certificates, and upon producing sufficient proof of their good standing, they shall receive one, and each certificate shall be renewed from year to year.

BY-LAWS

1. The President or Secretary of last year, or preacher of the annual sermon shall call the meeting to order.

2. All sittings shall be opened and closed with prayer.

3. No written exercises shall exceed thirty minutes in reading.

4. No more than thirty minutes shall be devoted to the criticism of a sermon or essay, and no one in presenting critical remarks shall exceed five minutes at a time, nor speak more than once upon the same subject without special permission from the body.

5. There shall be a committee appointed near the opening of each session, whose duty it shall be to present subjects for exercises at the next meeting of the Union.

6. On receiving an appointment to preach or prepare an essay, we pledge ourselves to the performance of the duty, unless some special providence shall hinder.

7. A member of the Union, who may be absent from any day of its session, can have the privilege of sending in his production for the consideration of the body.

8. It shall be the duty of the Secretary to personally notify the appointees of the Union three months before the time of the annual meeting, and that they be limited to thirty minutes' time.

9. The Secretary shall publish an account of each session of the Union, and shall see that the records of the Union are present at each session.

10. A collection shall be taken up immediately after the annual sermon, to be applied for the expenses of the Union.

11. The constitution and by-laws shall be read by the Secretary immediately after the Union has organized.

12. A copy of all essays and written documents that may be accepted by the Union shall be kept by the Secretary of the Union.

13. Each member, whose name is enrolled shall pay fifty cents annually to defray the expenses of the Union and superannuated members.

REVISED CONSTITUTION OF
CENTRAL DISTRICT SUNDAY SCHOOL AND B.T.U. CONGRESS
1967

ARTICLE I. NAME.

This organization shall be known as the Central District Sunday School and Baptist Training Union Congress.

ARTICLE II. OBJECT

The object of this organization shall be the training of Baptist people for the Sunday School, Training Union, and general work of the Missionary Baptist Church.

Live membership five dollars (\$5.00).

ARTICLE III. MEMBERSHIP.

The membership shall consist of messengers from Sunday Schools and Training Unions of Missionary Baptist Churches of Central District Association.

ARTICLE IV. OFFICERS AND THEIR DUTIES

SECTION 1. The officers of this congress shall be: President, First Vice President, Second Vice President, Recording Secretary, Corresponding Secretary, Treasurer, Auditor, Dean, Assistant Dean, Pianist.

SECTION 2. The election shall be nomination from the floor and the one receiving the highest number of votes shall be elected, unless otherwise ordered.

SECTION 3. The officers shall be elected on Friday afternoon of session.

ARTICLE V. DUTIES OF OFFICERS.

A. President.

It shall be the duty of the president to preside at all sessions of the Congress, and Executive Board Meetings; to execute strictly and impartially the laws and regulations of this congress; to appoint all necessary committees and to perform all other duties pertaining to the office, and as far as possible he shall visit officially all the Sunday Schools and Training Unions of the District. Churches are asked to pay for visit. He shall sign all orders drawn on the Treasurer.

B. First Vice President.

The First Vice President shall in the absence of the president or when requested by the President assume and perform all duties of the president. And if the office of the president shall become vacant at anytime during the congressional year, the First Vice President shall assume and carry out all the duties of the office of the President until the time of the regular election at the annual meeting.

C. Second Vice President.

The Second Vice President shall preside in the absence of the President or First Vice President or when requested to do so.

D. Recording Secretary.

The Recording Secretary shall keep a correct record of all proceedings of the congress and the Executive Board and he shall compile the same for printing.

E. Corresponding Secretary.

The Corresponding Secretary shall receive all letters from the Sunday Schools and Training Unions or any other monies provided by the Constitution pay the same over to the Treasurer and take his receipt for the same.

He shall draw all orders for the president and furnish letter blanks to all Sunday Schools and Training Unions for their annual report to the congress.

He shall make a report annually to the congress. To the Board when requested by the president. He shall show all receipts and expenditures as by order drawn, and perform all other duties pertaining to his office.

F. Treasurer.

The Treasurer shall receive from the Corresponding Secretary or otherwise any and all money belonging to the Congress, and give receipt for the same. He shall pay all orders drawn and properly signed by the President and Corresponding Secretary. He shall make a report showing receipts and expenditures of all funds of the congress. All funds of the Congress shall be deposited in the bank, in the name of Central District Sunday School and Training Union Congress with the name of the person as Treasurer, for safe accounting of such funds of the congress. He shall give such bond as may be required by the congress.

G. Auditor.

It shall be the duty of the Auditor to examine the records of the Corresponding Secretary and Treasurer and make a report of his findings to the congress at the annual meeting. And the Books of these officers are to be in the hands of the Auditor two weeks before the Congress meets.

H. Dean.

1. It shall be the duty of the Dean to recommend, plan, and promote a program of diversified training and courses, study material, and Faculty to the Congress.

ARTICLE VI. COMPENSATIONS

The officers of this congress shall receive the following compensations for their service.

OFFICES	COMPENSATIONS
President	\$30.00
First Vice President	\$ 5.00
Second Vice President	Honorarium
Recording Secretary	\$10.00
Corresponding Secretary	\$15.00
Treasurer	\$10.00
Dean	Honorarium
Assistant Dean	Honorarium
Pianist	Honorarium
Auditor	Honorarium

Each of the persons who are officers shall receive their transportation to the Board Meeting in February on the basis of 8¢ per mile and meal ticket at the annual meeting.

ARTICLE VII. EXECUTIVE COMMITTEE.

SECTION 1. All officers of the congress shall constitute the Executive Board. No business shall be valid unless five (5) of the members are present.

SECTION 2. The Executive Board shall have charge of all matters pertaining to the interest of the congress in the interim, supervised departments of the work and meet the last Saturday in February Annually.

ARTICLE VIII. PRESIDENT'S ANNUAL ADDRESS

The President's Annual Address shall be delivered on Thursday morning during the session.

ARTICLE IX. CONGRESS BUDGET

The Budget Plan effective June 1961:

GROUP #1
Jefferson City, Mo.
Boonville, Mo.
Sedalia, Mo.
Marshall, Mo.

\$40.00

GROUP #3
Higginsville, Mo.
Tipton, Mo.
Versailles, Mo.
Bunceton, Mo.

\$25.00

GROUP #5
Dover, Mo.
Rocheport, Mo.
Mayview, Mo.
Monserratt, Mo.
Splice Creek, Mo.
New Salem, Mo.
Clarksfork, Mo.

\$10.00

GROUP #2
Lexington, Mo.
Warrensburg, Mo.
Slater, Mo.
Clinton, Mo.

\$35.00

GROUP #4
Knob Noster, Mo.
Miami, Mo.
New Franklin, Mo.
Odessa, Mo.
California, Mo.
Olean, Mo.
Windsor, Mo.

\$15.00

GROUP #6
Nelson, Mo.
Waverly, Mo.
Gooch Mill, Mo.
Mt. Leonard, Mo.

\$5.00

ARTICLE X. TIME AND PLACE

This organization shall meet annually, Monday after the Second Lord's Day in June at such place as designated by the congress in session.

ARTICLE XI. PROGRAM

This program of the Annual Meeting of the Congress shall be arranged by the Executive Board and distributed by the Corresponding Secretary at least thirty days (30) before the convening of the congress.

ARTICLE XII. COMMITTEES

The following committees shall be appointed for the annual meeting: Finance, President's Annual Address, and Recommendations, Business, Time Place, and Preacher of Annual Sermon, Courtesy, Corresponding Bodies, and Resolution.

ARTICLE XIII. AMENDMENTS

The constitution may be amended at any regular session of the congress provided such amendments are presented in writing on the first day of the session and carried by two thirds vote of the members present.

SECTION 1. Upon the adoption of this Constitution it shall go into immediate effect.

ARTICLE XIV.

Any person completing the required course or courses of congress shall receive credit for same.

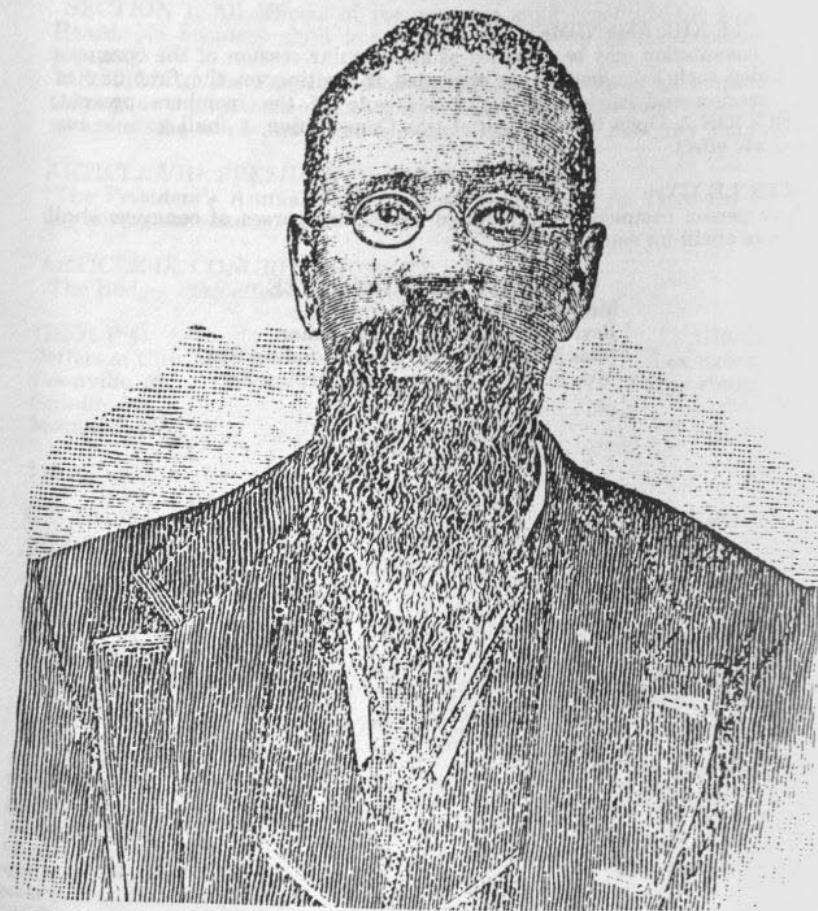
CONSTITUTION COMMITTEE

Mrs. Pearl Haynes, Chairman

Rev. J. E. Erickson, Co-Chairman

Miss Maude Beason, Corresponding Sec.

Mrs. Sammie L. Carter, Recording Sec.



BISHOP H. J. BURTON

BISHOP H. J. BURTON
THE MODERATORS ANNUAL ADDRESS

To The Central District Baptist Association of Missouri.

After the speedy flight of another year we are brought face to face. We have experienced some sad and gloomy days; conflicts as walls of brass have confronted us, but with inflexible faith in God we were still forwarding for the cross. Though the mountains nod to the thunders and the strong oak stoops before the wind, but God's faithful works shall stand complete in Him; dark clouds gather beneath the silver rays of the sun but she shines just the same. As Aurora lined with gold so the souls of God's people are lined with love, and beyond the dark scenes of this life there remains the brilliant home of peace. Ye should fight faithfully for the victory is sure.

Finance.

The financial status of our country made the throne of this great nation tremble, and our industrial institutions closed their great iron gates, and our wheels of commerce were almost at a standstill. From the halls of our national capitol rolled the mighty gloom as great sheets of smoke; and as an avalanche, the panic sweeps down upon every branch of industry, and from the plow handle to the pulpit men cried for the return of their prosperity, but all was vain.

Condition of the Field.

I have traveled over the Central District Association and visited twenty-three (23) churches, and would have made it around, but as Rev. A. Green of Bunceton, could not attend to his church, being sick, I have been preaching at Bunceton during this summer. The spiritual attitude of our association was never better than now. While it is true that the people are not so spasmodic as in years gone by, they are entering the churches from reasonable and logical preaching. The church in South Sedalia, Rev. M. A. Eilouth, pastor; New Palestine, Rev. J. A. Wright, pastor; Odessa church, Rev. W. M. Miner, pastor; Lexington church, Rev. J. H. Homesly, pastor; Jefferson City church, Rev. J. S. Dorsey, pastor; Second Baptist church, Miami, Mo., Rev. H. J. Burton, pastor. The above churches are all doing a noble work for the Lord, and may they do it well.

Small Churches.

Numerically we have some small, but they are great in faith. They observe and practice the spirit of the royal law. They are firmer than the rock Gibraltar and purer than mountains of gold. I have an ardent zeal for our small churches.

Home Missions.

We recognize the fact that the Baptist churches are institutions of missions, and their highest aim is to diffuse light to the world. Home missions well planned and carried on will make foreign missions more successful. We should so arrange our system of home missions, that we can aid our small churches.

We want to help our young preachers to care for our small churches, and in consideration of the fact that well matured home mission work will help foreign missions to spread with a greater rapidity. I therefore, commend that two thirds of all mission money be applied to home missions.

Ministerial Education.

As the rank of the gospel ministry is the highest of all in this life, it is quite reasonable that ripe scholarship is necessary in order to give satisfaction. Lawyers, doctors and teachers must be educated to be successful in business, and the most important of all is that of an educated ministry, for they are teachers of divine truths to fallen men.

No function so grand as that of telling the ways of God to men. Oh what a blunder and a sad mistake it is to lead men wrong. Men should at least have a common school education before entering the ministry. All candidates for the ministry should be met with the above stern request, and thereby urged upon to attend the Western Baptist College at Macon City, Missouri. Pilate was a Latin, Greek and Hebrew scholar. Paul urged that Timothy prepare himself to preach correctly and pure. I would therefore recommend that a committee of five be appointed at this session, who shall draft some plans looking to ministerial education, and that said plans shall require all men before entering the ministry, to reach a certain prescribed percentage intellectually. Let us do all we can for education.

Ministerial Harmony.

If any men in the world should agree, it is God's ministers. God's church is a perfect system of divine truth and grace, and those who advocate it should be in harmony. Harmony and agreement in divine truth is the staff of a brilliant success. Two or more Baptist churches in one city or community should act in union. Some of our pastors are as the great image of iron and brass, they are made up of different elements. They have what they call union meetings, but the only union meetings of the Bible is that of two or more organizations of the same faith.

The Ministers' and Deacons' Union.

We see that this body is a failure year after year. I therefore recommend that we at this session consider the feasibility of organizing a ministerial council, exclusively of ministers.

Business.

As the work of the association is of the greatest importance I therefore recommend that this association, at this session arrange for, and also appropriate money to purchase a seal; and also that a committee on constitutional amendment be appointed.

The Advancement of Our Race.

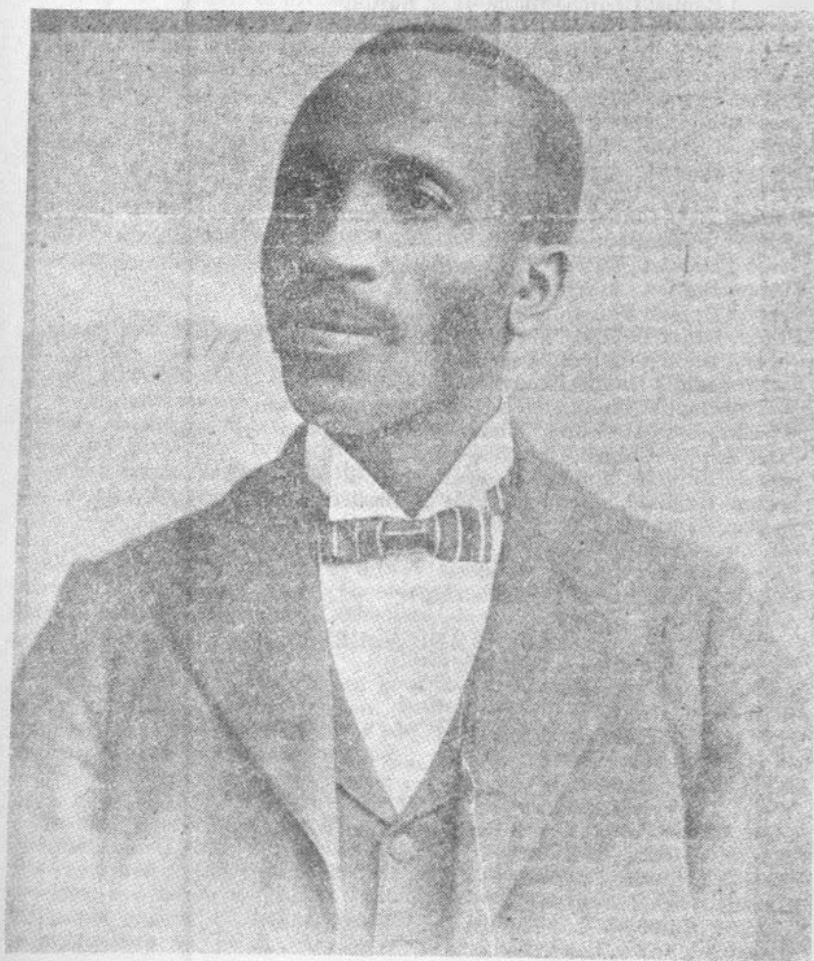
We have every reason to be proud of our race when we consider the obscurity out of which they have emerged to prominence within thirty years. We pay taxes on more than \$262,000,000 worth of property, and have 379 colleges; 646 teachers; 22,866 common school teachers; 1,460,477 pupils; 206 news papers; 47 magazines; 250 lawyers; 250 physicians and 1,500 stenographers.

CHURCHES, PASTORS AND ADDRESSES

Second Baptist Church, Jefferson City--J. S. Dorsey
 Mt. Zion Baptist Church, Bunceton--A. Green
 Second Baptist Church, Boonville--S. p. Cheears
 Shilo Baptist Church, Warrensburg--G. W. Dorsey
 Second Baptist Church, Miami--H. J. Burton
 Second Baptist Church, Slater--J. S. Swancey
 Second Baptist Church, Lexington--J. H. Homesly
 Mt. Pisgah Church, Green Ridge--C. W. Wiggins
 Second Baptist Church, Mayview--J. Caves
 Second Baptist Church, Odessa--W. M. Winer
 Mt. Zion Baptist Church, Fairville
 Second Baptist Church, Dover--I. C. Hays, Dover
 Spring Valley Baptist Church--M. C. Collins
 Pilgrim Rest, Palestine--J. A. Wright, Palestine
 Morgan Street Baptist Church, Sedalia--N. S. Jenkins, Sedalia
 Second Baptist Church, Higginsville
 Second Baptist Church, Versailles--H. J. Burton
 Second Baptist Church, Oak Grove--L. Shepard
 Prairie Grove Baptist Church, Tipton--J. M. Mudd, Tipton
 Second Baptist Church, Waverly
 South Sedalia Baptist Church--M. A. Eilonth
 Second Baptist Church, Nelson--A. Green, Bunceton
 Mt. Zion Baptist Church, Lamonte--M. A. Eilonth
 First Baptist Church, Green Chapple
 Second Baptist Church, Independence--C. R. McDowell
 Second Baptist Church, Otterville--R. Broders
 Second Baptist Church, California--M. C. Collins
 Mt. Zion Church, Olean
 Second Baptist Church, Marshall
 First Baptist Church, Pinnacle Gap

CLERKS AND ADDRESSES

R. Summers, Jefferson City, Mo.
 Mark Drew, Bunceton
 R. Watson, Boonville
 S. Hubbard, Warrensburg
 Ida J. Williams, Miami
 M. I. Carter, Slater
 W. M. Thirkels, Lexington
 Miss Mattie Powell, Green Ridge
 Mason Thirkels, Mayview
 G. E. Stevenson, Odessa
 Payton Giles, Marshall
 Bettie Williams
 Charles Marney, Solesville
 W. M. Drew, New Palestine
 J. H. Newbills, Sedalia
 F. B. Brown, Higginsville
 T. S. Williamson, Versailles
 Miss Maggie Olden, Lexington
 L. T. Hunter, Tipton
 Benjamin Nolan, Waverly
 Henrietta Bruce, Sedalia
 Walter Murphey, Nelson
 Mollie Maderson, Lamonte
 B. Green, Hodge, Mo.
 Bettie Williams, Otterville



REV. J. GOINS, D. D.,
State Missionary Bapt. State Convention, who is now "on the job"
and asks for a hearty co-operation from all Baptists
throughout the State.

TO THE MEMBERS OF THE CENTRAL DISTRICT ASSOCIATION

By J. Goins, Moderator
1904

Dear Brothers and Sisters:

Through the kind providence of God we are brought together once more in our annual session, to give an account of our year's work. And to talk with each other and to exchange our ideas for what we think will best promote the Kingdom of Christ.

As we take a retrospective view of the past year as it rolled into eternity, we see many difficulties standing before us which through God we were able to surmount. To many of us this has been a hard and painful year's work. We had to contend with the foe which is common to mankind, but God has made us more than conquerors. Death the grim monster and king of terror has been to some of our homes, and so terrible was his effect that we were almost ready to cry out deep waters overwhelm us, but with Job we were willing to trust God though he slay us. Many of us have had severe sickness in our homes the Lord has seen fit to raise us again, and we rejoice that God is good to us all. He sends rain on the just and the unjust.

I am glad to look into so many of your faces once more and to grasp your hand. We are here and I hope we have come to do great things for God. I trust we have left all selfish motives behind and come endowed with the Spirit of Jesus Christ who died to save us. We have many things before us at this association and in order that we succeed with the work the first thing we should seek should be the aid of the Holy Spirit.

Since the adjournment of our association we have had four Board meetings at the following places viz: Sedalia, Miami, Speed and Rocheport. Our Board meetings were pleasant and I feel that much good was accomplished at each. At our third Board meeting we appointed Rev. E. P. Wilson as District Missionary at a salary of \$25 per quarter and he was required to raise half of that and expenses on the field. We hope he may report good things to us.

VISITING CHURCHES.

We have not visited as many churches as we desired to do, but have done the best we could under the circumstances. We assure you it was our desire to have visited all of the churches in the district.

EDUCATIONAL WORK.

Our Educational Work should receive our special consideration. The watch word of every Baptist of Missouri should be success for our College at Macon, Mo., that is our school and we should see to it that success comes to it.

MISSION WORK.

Our Mission Work should claim the attention of every Baptist in the state. The commission that our Lord gave to his disciples was to go into all of the world, etc. We desire to see a great revival of religion in all of our churches. We believe the harvest is ripe, but the laborers are few. We most cordially invite this association to take an active part in our State Mission Work the coming years, and that special interest be shown toward our District Mission Work.

CHURCHES SEPARATING FROM ASSOCIATIONS.

The two years previous to this we lost two of our churches, by withdrawing and going to other associations. We feel that this was done from impure motives and such actions are not conducive to peace and the well being of the denomination. We recommend that a church in no case withdraw from this association without first coming to this body and going in a legal way.

THE BAPTIST PUBLISHING HOUSE, NASHVILLE, TENN.

I would call your attention to our great denominational enterprise, the National Baptist Publishing House at Nashville, Tennessee; let us use the literature from that house and stand by it. If it is not what we think it should be let us become more acquainted with it and perhaps we will think differently.

WESTERN STATES AND TERRITORIES.

The Convention of the western states and territories is a new organization of which we command your attention for consideration and the co-operation.

LYNCHING.

We call your attention to Lynching of our people. We recommend that we express our condemnation to that procedure of brutality, an act that should be contributed to no one but heathens, as a preventative for this we should encourage industry, morality, education and the religion of the Lord Jesus Christ.

MORALITY.

Now, last but not least let us remember that while here we are eyed as Ministers of the Lord Jesus and say we are spectacles of all men to be seen and read by them. Let us discountenance every vestage of strife and any one who may become a leader of factions or heresy. Praying that God may bless this session and make a blessing to us all.

THE CENTRAL DISTRICT SUNDAY SCHOOL CONVENTION

The Central District Sunday School Convention was organized in 1885. The following presidents served Central District.

Mr. Ed Ross.....	Kansas City, Mo.
Mr. O. J. Mullen.....	Lexington, Mo.
Mrs. Susie NewBill.....	Sedalia, Mo.
Mrs. Rosa A. Shipley.....	Tipton, Mo.
Mrs. Laura LaRue.....	Jefferson City, Mo.
Presidents of Central District Baptist Training Union Convention:	
Rev. W. H. Williamson.....	Boonville, Mo.
Rev. B. J. McMiller.....	Sedalia, Mo.
Rev. W. E. Burns.....	Sedalia, Mo.
Rev. M. D. Johnson.....	Boonville, Mo.
Miss Maude Beason.....	Miami, Mo.
Miss Viola Mackey.....	Clinton, Mo.
Prof. H. W. Peyton.....	Sedalia, Mo.

The Central District Baptist Sunday School Convention and Training Union Convention was organized into a Sunday School and Training Union Congress at Second Baptist Church, Lexington, Mo. June, 1942; one year after the state organization changed its name. The following officers were elected: President-Prof. H. W. Peyton, Sedalia, Missouri, Vice President-Miss Velma Ellis, Bunceton, Missouri, Dean-Dr. C. B. Johnson, Jefferson City, Missouri, Moderator-Rev. L. D. Hardiman, Sedalia, Missouri. The

first annual session of the congress was held with Morgan Street Baptist Church, Boonville, Missouri. Theme for this session "Victory For Christ Through Enlightenment". The following officers were elected President-Prof. H. W. Peyton, 1st Vice President-Prof. H. L. Drew, 2nd Vice President-Mrs. Clara James, Recording Secretary-Mrs. Naomi Erickson, Asst. Secretary-Mrs. Nina Mady, Corresponding Secretary-Miss Maude L. Beason, Treasurer-Miss Elizabeth Lampkin, Dean-Rev. I. T. Mack, Auditor-Mrs. Joe Etta Campbell, Pianist-Miss Gertrude Harris.

During Mr. Peyton's years of leadership, the Congress supported Western Seminary and helped on the mortgage burning. Each year during the annual meeting, Doctrinal sermons were delivered, Bible Drills, Memory Drills, Story Hour, and Worship services were included in the programs.

The Second year of the Congress a Senior Speaker's Tournament with Miss Sammie Lampkin, Chairman. From the outcome of these tournaments, Contestants were sent to the State Congress where they have won 2nd and 3rd places.

At the Fourth annual session a Sacred Play sponsored by Mrs. Irene Walker of Sedalia, Missouri was given.

In 1946, Mrs. Lelia Allen succeeded Miss Elizabeth Lampkin as Treasurer, and in 1948 Miss Sammie Lampkin was elected Recording Secretary succeeding Mrs. Naomi Erickson. Mr. Peyton served as president seven years resigning in 1949, due to school obligations. Mrs. Pearl Haynes, First Vice President was elected President and served one year, declined the office due to the fact she was president of Central District Woman's Convention. Mrs. George H. Thompson was elected June, 1950. Later Rev. A. W. Ross of Versailles, Missouri was elected president to be followed by Mrs. Naomi Erickson of Sedalia, Missouri. Mr. James Shipley was elected in 1974.

Presidents of Central District Baptist Sunday School and Training Union Congress organized 1942.

Prof. H. W. Peyton	Sedalia, Mo.
Mrs. Pearl Haynes	Lexington, Mo.
Mrs. George Thompson Brown	Warrensburg, Mo.
Rev. A. W. Ross	Versailles, Mo. (1965-1968)
Mrs. Naomi Erickson	Sedalia, Mo. (1968-1974)
Mr. James Shipley	Tipton, Mo. (1974-)

DEANS

Dr. C. B. Johnson	Jefferson City, Mo.
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Rev. I. T. Mack	Warrensburg, Mo.
Rev. J. E. Erickson	Sedalia, Mo.
Rev. J. B. Randolph	Warrensburg, Mo.
Rev. J. P. Mosley	Boonville, Mo.
Rev. H. I. Thomas	Lexington, Mo.
Mrs. Pearl Haynes	Dover, Mo.

The Central Baptist Association was organized in Lexington, Missouri, September 15th, 1888. By motion Rev. Wm. P. Brooks was made Moderator of Central Baptist Association. By motion Rev. A. Green was made Assistant Moderator. By motion Rev. O. T. Redd was made Recording Secretary. By motion Rev. G. H. McDaniel was made Corresponding Secretary. By motion Rev. J. T. Edwards was made Treasurer. On motion Revs. W. H. Howard, M.D., and G. D. Saunders were elected to fill out the Executive Board.

The following are Moderators who have served Central District:

Rev. Wm. P. Brooks	1888-1891
Rev. J. S. Dorsey	1892-1893
Rev. M. J. Burton	1894-1903
Rev. John Goin	1904-1917
Rev. G. W. Watts	1918-1922
Rev. E. L. Scruggs	1923-1925
Rev. M. D. Johnson	1926-1929
Rev. L. D. Hardiman	1930-1937
Rev. C. B. Johnson	1938-1953
Rev. J. E. Erickson	1959-1968
Rev. J. P. Mosley	1968
Rev. Odgan Lacy	1972-1974
Rev. David O. Shipley	1974-

CENTRAL DISTRICT WOMAN AUXILIARY

The Foreign Mission and Educational Auxiliary was organized during the month of August 1892, at 2nd Baptist Independence, Missouri. The Rev. J. S. Dorsey as moderator. There were nine women present, with Mrs. Maggie Byas of Bunceton, Missouri, election president. The women organized a "Sewing Circle" in their respective churches, the first sewing circle was organized Miami, Missouri, named "Rose of Sharon".

The presidents of the auxiliary are as follows:

Mrs. Maggie Byas	Bunceton, Mo.	4 years
Mrs. Grace Williams	Independence	1 year
Mrs. Lue Barnes	Nelson	1 year
Mrs. A. L. Watts	Nelson	4 years
Mrs. Mary Goins	Jefferson City	12 years
Mrs. Estella Diggs	Jefferson City	15 years
Mrs. Emma Smith	Rocheport	20 years
Mrs. Pearl Haynes	Lexington	20 years
Mrs. Sammye Carter	Miami	4 years

During Mrs. Mary Goins term as president the girls dormitory at Western College, Macon, Missouri was built this auxiliary contributed liberally.

Mrs. Estella Diggs sponsored sending a barrel of dishes to the Mission Station in Africa-year 1921.

The Young People Auxiliary was organized in the year of 1927, Mrs. O. F. Nelson supervisor, with Miss Edith Mayberry as president, Lexington, Missouri.

Mrs. Emma Smith as president, study courses were offered and Fall Institute was a new feature, many things have been accomplished, August 1959, at Mt. Olive Marshall, Missouri.

A parade with Biblical Floats, walking units, Harmonica band, and official car around the court square, we now have Mammoth musicals at each annual session, a "Smith Walker Memorial Fund", to help a worthy student attend.

Western Baptist Bible College, have "Promotion Day"; School of Missions hold board meetings in November and March.

**CENTRAL DISTRICT WOMEN'S HOME AND FOREIGN
MISSIONARY AND EDUCATIONAL CONVENTION
OF MISSOURI**



Recording Sec.
Miss Maude
Beason



Corres. Sec.
Mrs. Mae Piper



Treasurer
Mrs. Naomi
Erickson



Treasurer
Deceased
Mrs. Sedalia Hare



Youth Dir.
Mrs. Eula
Nelson



Historian
Mrs. Sophronia
Woods



Auditor and
Music Dir.
Mrs. L. P. Wright



Pres. Emeritus
Mrs. Estella
Diggs



President
Mrs. Pearl
Haynes



First Vice Pres.
Mrs. Sammie Carter



Second Vice Pres.
Mrs. Celistine
President

CONSTITUTION OF MT. ZION BAPTIST ASSOCIATION

ARTICLE I.-NAME

This organization shall be known as the Mount Zion Baptist Association of Missouri.

ARTICLE II.--OBJECT

The object of this Association shall be to promote the preaching of the Gospel and the evangelization of the race.

ARTICLE III.-MEMBERSHIP

SECTION a. This Association shall be composed of Baptist Churches contributing to its funds for minutes and supporting missionaries and cooperating in its objects, and of annual members, by the payment of sums herein stipulated, and corresponding messengers.

Sec. b. No church shall be entitled to more than five messengers.

Sec. c. Any Baptist person of good moral character may become a life member by the payment of five dollars, or an annual member by the payment of one dollar.

Sec. d. Any church failing to represent, either by letter or messengers, for three successive years, shall be dropped from the minutes.

Sec. e. All members from churches or other associations shall bring letters certifying the appointment as such, and containing the statistics of said church.

Sec. f. Every church or missionary society contributing three dollars for membership fee annually, shall be entitled to five representatives.

ARTICLE IV.-OFFICERS

Sec. a. The officers of this Association shall be Moderator, Assistant Moderator, Treasurer, Corresponding Secretary, Recording Secretary and an Executive Board of seven members, of which number the officers of the Association shall be ex-officio members, all of whom shall be chosen annually at the regular meetings of the Association, and shall hold their offices until their successors are chosen.

Sec. b. The Moderator, or in his absence the Assistant Moderator, shall discharge all duties common to chairman of bodies.

Sec. c. The Recording Secretary shall keep a faithful record of all the proceedings of the Association from its origin to the time being, and submit the same for examination at each annual meeting.

Sec. d. The Treasurer shall give such security as shall be approved by the Association for all the monies committed to his trust. He shall keep a faithful account of all the monies received and expended, and report the same at the next annual meeting. No money shall be drawn from the Treasury during the recess of the Association without an order from the Corresponding Secretary, signed by the Moderator or Recording Secretary, and regularly ordered by the Executive Board.

Sec. e. The Corresponding Secretary shall conduct all correspondence of the Board. All communications from churches and individuals relating to the Association must be made to him. All letters, papers, packages, etc., officially received by him, shall be the property of the Association. He shall present all bills of postage on the same, and present reports of the proceedings of the Board at each annual meeting, for acceptance and payment. He shall draw drafts on the Treasurer according to section D, of this article.

Sec. f. The Executive Committee shall constitute a Board for the transaction of all business during the recess of the Association. They are to

apply the funds appropriated by the Association on approved missionary fields and labors. Three members of the Board shall constitute a quorum, without which number no business shall be transacted.

ARTICLE V.

The Association shall meet annually, on the Tuesday before the second Lord's Day in September.

ARTICLE VI.

Messengers appointed by this Association shall have their expenses provided for out of collection raised during Sabbath of the Association, and no money shall be taken from the funds raised for Missionary purposes.

ARTICLE VII.

This Constitution may be amended at annual meetings of the Association by a two-thirds majority of the members present voting in favor thereof, notice of the same having been given for at least one year previously, at the annual meeting preceding the one at which action shall be taken, or six months' notice given to the Corresponding Secretary.

FIRST-ORDER OF BUSINESS

1. All sessions shall be opened with singing, prayer be conducted by the Moderator or some one appointed by the Moderator.
2. The introductory sermon shall be opened at 11 o'clock a.m. of the first day, except otherwise ordered. The letters from churches shall be read and Messengers enrolled in the afternoon session of the first day.

SECOND-ORDER OF BUSINESS

1. The election of officers for the ensuing year. Immediately after the organization of the Association, the Moderator shall read the Rule of Order.
2. The usual invitation shall be given to visiting brethren by the Moderator.
3. The following committees shall be appointed by the chair and confirmed by the Association.
 - A. Committee on Religious Meeting.
 - B. Committee on Business.
 - C. Committee on Finance.
 - D. Committee on Missions.
 - E. Committee on Education.
 - F. Committee on Admission of Churches.
 - G. Committee on next Annual Meeting and the Preacher of Annual Sermon.
 - H. Examination of Minutes of Corresponding Bodies.
 - I. Committee on Sunday School Work.
 - J. Committee on Temperance.
 - K. Other Committees, if any necessary.
4. There shall be religious meetings each day, as shall be provided by the Committee on Business.
5. Committee shall report on the order of their appointment.
 - A. Standing Committee.
 - B. Special Committee.
 - C. All committees, upon their report, shall be discharged unless otherwise ordered by the Association.

THIRD-RULE OF DEBATE

1. No subject shall be opened for debate until moved and seconded by some member.
2. When a motion has been started, if any member opposes its discussion the Moderator shall immediately put the question: "Shall this question be discussed?" And if negative the question shall be dismissed.
3. Every person speaking on a motion shall stand and address the Moderator and avoid all personalities in debate.
4. No person shall speak more than twice, nor longer than ten minutes on the same subject, unless permitted by the house.
5. Motion made and lost shall not be recorded, unless so ordered at the time.
6. Messengers sent to the Association shall remain unless excused by the Moderator.
7. All resolutions and reports of committees presented to this Association shall be reduced to writing.
8. The business of this Association, not provided for in these rules shall be conducted according to the parliamentary rules adopted by other deliberative bodies.
9. Members absent at roll call, without a lawful excuse, shall be fined 25 cents, and upon refusal to pay said fine, shall be censured and their names spread upon the face of the minutes.

STANDING RESOLUTIONS

Adopted at Carrollton, Mo., September, 1886.

Resolved, That whereas, many of our churches are at this time suffering from priest-craft, in the form of ministerial imposition, Therefore be it

Resolved, That it is the sense of this Association that no minister is justified in staying with a church to the detriment of that church and community, and ministers called of God ought not to destroy, but build up the cause of Christ. Furter be it

Resolved, That any minister who remains with a church and causes trouble in the same, should be censured by the Association and published as unworthy. And further be it

Resolved, That it shall be the duty of our Executive Board, on hearing of trouble in our churches, to take immediate steps to investigate and advise for the best interest of our churches.

Resolved, That this Association allow no minister's name to go on the minutes unless he is present or sends sufficient reason for his absence.

Resolved, That this Association discourage the use of all narcotics such as opium, chloroform, arsenic, laudanum and tobacco, as well as alcohol, and that the brethren use every honorable means to obliterate its use among God fearing people in their reach.

Adopted at Plattsburg, Mo., September, 1887.

Resolved, That the Association will not recommend any minister of other Associations, to our churches as pastors, without rigid examination by the Ministerial and Deacon's Union and the official Board of this Association, on all points regarding church government as well as Biblical qualifications.

Resolved, We recommend that our churches do not employ any minister as pastor until sufficiently recommended by the Board and Union.

Resolved, We recommend that the pastors repeatedly instruct their churches as to the recommendations of the Association.

Adopted at Brookfield, Mo., September, 1892.

We, your committee on resolutions, beg leave to submit the following report:

Whereas, The Mt. Zion Baptist Association has in the past eleven years succeeded remarkably well. Though she has had many difficulties to encounter, but through God, she has surmounted them all. But while God has so wonderfully blessed us and given us every reason to be encouraged, we feel that we ought not to become negligent, but always be on the alert, for the adversary walketh through the earth seeking whom he may devour. Therefore, we recommend that this Association do everything it can to foster the great work of the Master.

2nd. We recommend that the ministers of this Association use every means to secure the attendance of students at the Theological University at Macon City, Mo.

3rd. We further recommend that hereafter we shall have special sermons preached during the sitting of our Association, viz: A sermon on Education, on Baptism, on Temperance and Communion.

Whereas, Some of our churches and pastors have departed from the teaching of Christ and his disciples by holding union meetings with Pedobaptist congregations, therefore be it

Resolved, That it is the sense of this Association that church affiliation is detrimental to the progress of the Baptist church.

Adopted at Glasgow, Mo., September, 1891.

Bro. Moderator and Brethren:--We your Committee on the Scripture Law of Divorce, beg leave to report to this Association.

Whereas, It is of the highest importance that we should understand uniformly just what is the scriptural law of divorce as allowed by Christ. We suggest the following:

2. We find that Christ has permitted by implication that a man may leave his wife and marry another innocently, only upon proving adultery in his wife, and so with the woman. Matt. 5:32; 19:9; Luke 16:18.

3. And any man that is known to have other marriage relations than that which is stated herein, shall not have membership in our churches.

4. And as to preachers, they shall not enter our pulpit. All of which is most respectfully recommended to you.

MT. ZION BAPTIST DISTRICT ASSOCIATION
AFFILIATED WITH THE
MISSIONARY BAPTIST STATE CONVENTION
OF MISSOURI.

MEETINGS HELD

1880	Columbia, Mo.	Moderator	Rev. J. H. Homesley
1881	Brunswick, Mo.	Moderator	Rev. Amos Johnson
1882	Carrollton, Mo.	Moderator	Rev. Amos Johnson
1883	Chillicothe, Mo.	Moderator	Rev. Amos Johnson
1884	St. Joseph, Mo.	Moderator	Rev. J. W. Muse
1885	Fayette, Mo.	Moderator	Rev. J. W. Muse
1886	Carrollton, Mo.	Moderator	Rev. M. L. Clay
1887	Plattsburg, Mo.	Moderator	Rev. M. L. Clay
1888	Liberty, Mo.	Moderator	Rev. M. L. Clay
1889	Trenton, Mo.	Moderator	Rev. M. L. Clay
1890	St. Joseph, Mo.	Moderator	Rev. M. L. Clay
1891	Glasgow, Mo.	Moderator	Rev. M. L. Clay
1892	Brookfield, Mo.	Moderator	Rev. M. L. Clay
1893	Richmond, Mo.	Moderator	Rev. M. L. Clay
1894	Salisbury, Mo.	Moderator	Rev. M. L. Clay
1895			
1896	Brunswick, Mo.	Moderator	Rev. M. L. Clay
1897	Trenton, Mo.	Moderator	Rev. John Goins
1898	Chillicothe, Mo.	Moderator	Rev. John Goins
1899	Liberty, Mo.	Moderator	Rev. John Goins
1900	Plattsburg, Mo.	Moderator	Rev. John Goins
1901	Carrollton, Mo.	Moderator	Rev. J. S. Swancy
1902	Armstrong, Mo.	Moderator	Rev. J. S. Swancy
1903	Weston, Mo.	Moderator	Rev. J. S. Swancy
1904	Fayette, Mo.	Moderator	Rev. J. S. Swancy
1905	Chillicothe, Mo.	Moderator	Rev. J. S. Swancy
1906	St. Joseph, Mo.	Moderator	Rev. J. S. Swancy
1907	Salisbury, Mo.	Moderator	Rev. J. S. Swancy
1908	Platte City, Mo.	Moderator	Rev. J. S. Swancy
1909	Richmond, Mo.	Moderator	Rev. J. S. Swancy
1910	Fayette, Mo.	Moderator	Rev. J. S. Swancy
1911	Brunswick, Mo.	Moderator	Rev. J. S. Swancy
1912	Plattsburg, Mo.	Moderator	Rev. J. S. Swancy
1913	Moberly, Mo.	Moderator	Rev. J. S. Swancy
1914	Glasgow, Mo.	Moderator	Rev. L. W. Harris
1915	Armstrong, Mo.	Moderator	Rev. L. W. Harris
1916	Carrollton, Mo.	Moderator	Rev. L. W. Harris
1917	Excelsior Springs	Moderator	Rev. L. W. Harris
1918	Dalton, Mo.	Moderator	Rev. L. W. Harris
1919	Richmond, Mo.	Moderator	Rev. L. W. Harris
1920	Fayette, Mo.	Moderator	Rev. L. W. Harris
1921	St. Joseph, Mo.	Moderator	Rev. H. J. Herring
1922	Carrollton, Mo.	Moderator	Rev. H. J. Herring
1923	Brookfield, Mo.	Moderator	Rev. H. J. Herring
1924	Liberty, Mo.	Moderator	Rev. H. J. Herring
1925	Fayette, Mo.	Moderator	Rev. H. J. Herring
1926	Excelsior Springs	Moderator	Rev. H. J. Herring
1927	Chillicothe, Mo.	Moderator	Rev. L. R. Johnson

1928	Dalton, Mo.	Moderator	Rev. L. R. Johnson
1929	Richmond, Mo.	Moderator	Rev. J. W. Gordon
1930	St. Joseph, Mo.	Moderator	Rev. J. W. Gordon
			Trinity Baptist
1931	Moberly, Mo.	Moderator	Rev. J. W. Gordon
1932	Brookfield, Mo.	Moderator	Rev. J. W. Gordon
1933	Fayette, Mo.	Moderator	Rev. J. W. Gordon
1934	Salisbury, Mo.	Moderator	Rev. T. R. Sayles
1935	Chillicothe, Mo.	Moderator	Rev. T. R. Sayles
1936	Liberty, Mo.	Moderator	Rev. T. R. Sayles
1937	St. Joseph, Mo.	Moderator	Rev. T. R. Sayles
1938	Brookfield, Mo.	Moderator	Rev. T. R. Sayles
1939	Fayette, Mo.	Moderator	Rev. T. R. Sayles
1940	Richmond, Mo.	Moderator	Rev. T. R. Sayles
1941	St. Joseph, Mo.	Moderator	Rev. T. R. Sayles
1942	Dalton, Mo.	Moderator	Rev. T. R. Sayles
1943	St. Joseph, Mo.	Moderator	Rev. T. R. Sayles
1944	St. Joseph, Mo.	Moderator	Rev. T. R. Sayles
1945	Excelsior Springs	Moderator	Rev. C. O. Banks
1946	Salisbury, Mo.	Moderator	Rev. C. O. Banks
1947	Fayette, Mo.	Moderator	Rev. C. O. Banks
1948	Liberty, Mo.	Moderator	Rev. C. O. Banks
1949	St. Joseph, Mo.	Moderator	Rev. C. O. Banks
			Trinity Baptist
1950	Brookfield, Mo.	Moderator	Rev. C. O. Banks
1951	Chillicothe, Mo.	Moderator	Rev. C. O. Banks
1952	Richmond, Mo.	Moderator	Rev. C. O. Banks
1953	Dalton, Mo.	Moderator	Rev. C. O. Banks
1954	Excelsior Springs	Moderator	Rev. C. O. Banks
1955	Moberly, Mo.	Moderator	Rev. C. O. Banks
1956	Liberty, Mo.	Moderator	Rev. C. O. Banks
1957	St. Joseph, Mo.	Moderator	Rev. C. O. Banks
1958	Fayette, Mo.	Moderator	Rev. C. O. Banks
1959	Dalton, Mo.	Moderator	Rev. C. O. Banks
1960	Excelsior Springs	Moderator	Rev. C. O. Banks
1961	Brookfield, Mo.	Moderator	Rev. C. O. Banks
1962	Salisbury, Mo.	Moderator	Rev. A. J. Clayton
1963	Chillicothe, Mo.	Moderator	Rev. A. J. Clayton
1964	St. Joseph, Mo.	Moderator	Rev. A. J. Clayton
			1st Baptist Mt. Union
1965	Brookfield, Mo.	Moderator	Rev. A. J. Clayton
1966	Fayette, Mo.	Moderator	Rev. A. J. Clayton
1967	Salisbury, Mo.	Moderator	Rev. A. J. Clayton
1968	Liberty, Mo.	Moderator	Rev. A. J. Clayton
1969	Brunswick, Mo.	Moderator	Rev. A. J. Clayton
1970	Keytesville, Mo.	Moderator	Rev. A. J. Clayton
The Mt. Zion District Association and Auxiliaries sent their Moderator Dr. A. J. Clayton on a tour around the World to the Baptist World Alliance, Tokyo, Japan 12th Baptist World Alliance			
1971	Keytesville, Mo.	Moderator	Rev. A. J. Clayton
1972	Excelsior Springs	Moderator	Rev. A. J. Clayton
1973	Brookfield, Mo.	Moderator	Rev. A. J. Clayton
1974	Salisbury, Mo.	Moderator	Rev. A. J. Clayton
1975	Fayette, Mo.	Moderator	Rev. A. J. Clayton
1976	Brookfield, Mo.	Moderator	Rev. A. J. Clayton

PASTORS AND MINISTERS OF NEW ERA BAPTIST DISTRICT ASSOCIATION



Seated, left to right: Rev. C. S. Scott, Rev. B. F. Patton, Rev. A. Drummer, Rev.
A. M. Hudson, Sr., Moderator, Rev. C. G. Wilson.

**WOMAN'S DEPARTMENT OF NEW ERA DISTRICT ASSOCIATION
KANSAS CITY, MISSOURI**



**THE NEW ERA MISSIONARY BAPTIST
DISTRICT ASSOCIATION
KANSAS CITY, MISSOURI
WOMAN'S AUXILIARY**



Seated Left to Right: Mrs. Delia Chiles, Mrs. Aileen Jones, Treasurer; Mrs. Samantha R. Cunningham, Corresponding Secretary; Mrs. Ruthy Sanders, First Vice President; Mrs. Annie M. Tucker, President; Mrs. Jemina L. Byrd, Youth Director; Mrs. Teresa Scott, Second Vice Pres.; Mrs. Geraldine Pittman, Mrs. Dorothy Penn, (Dec.) Mrs. Hattie Taylor. Standing Left to Right: Mrs. Carolyn Ealy, Junior Matrons Counselor; Miss Juanita Stovall, Mrs. Thaida Vann, Pianist; Little Miss Deitra Nealy, Mrs. Beatrice James, Mrs. Mary Williams, Mrs. Corine Taylor, Mrs. Minnie Gates, Mrs. Georgia Watson, Mrs. Bessie Alexander, Mrs. Thelma McFarland, Mrs. Anna B. Poe, Recording Sec'y; Mrs. Forrestine Freeman, Mrs. Roberta Hughes, Mrs. Geraldine Peterson, Mrs. Thelma Ewing, Mrs. L. Lannie Moses, Mrs. Gertie Good, Mrs. Ruby Jones, Mrs. Sarah Fiedls. Not Shown: Mrs. Ernestine Grant, Associate Youth Director; Mrs. Gladys Brown, Organist; Mrs. Clarice Cain, Chorister.

CENTENARIAN CHURCHES AND THEIR HISTORIES

BRIDGETON BAPTIST

Bridgeton, Mo.

Bridgeton Baptist was organized in 1853 by slaves. The slaves went to the Bridgeton Plantation of Dr. William Norris by the use of the underground railroad. Dr. Norris was not a believer in slavery, and considered the slaves as freedman. He gave them the first ground and a log cabin on his plantation for a church. The church was originally called First Baptist of Bridgeton. It was organized by L. W. and Elmira Granderson, Herbert and Ella Word, Billy Benson, and Sam and Martha Simpson, with Rev. James Dodge as the first pastor.

The former pastors of the church were Rev. M. A. Stafford, Rev. T. L. Alexander, Rev. I. W. Green, Rev. S. L. Buans, Rev. T. H. Foster, Rev. A. D. Davis, Rev. W. W. Perry, Rev. A. M. Cheek, Rev. D. L. Bell, Rev. J. E. Boden, Rev. Ben A. Waddelington, Rev. J. Hopel, Rev. H. Channey, Rev. David Chaptman, Rev. William Freeman, Rev. James Fiddmont, Rev. Benjamin Catlin, Rev. James Ghoolsby and Rev. R. R. Watkins. The present pastor is Rev. Claude E. Shelby.

CALVARY BAPTIST CHURCH

Fulton, Mo.

As an outgrowth of a business conference of the First Baptist Church held on the second Saturday of 1866, the Second Baptist Church was organized. Brother Adam Renfro was the organizer and served as pastor for a number of years. For a period of time services were held in the basement of the White Free Will Baptist Church, which was located on Fifth Street. Later the Ironside Baptist Church on 6th and Bluff Streets was purchased, but later torn down and a new building erected. The ground for the new church was given by Nores Bradford. The founders of the church were Ben McCracken, Ben Black, Clark Shy, Robert Kibby, Henry Kibby, William Nelson, Glen Glover, Lazaras Parker, Edward Kibby, Calvin McMahan, John Kibby, Harry Bradford, Wilson Butler, Thomas Boyd, Harry Renfro and Rev. Demer Washington and their wives.

The pastors at Calvary Baptist included Rev. W. H. Young, Rev. L. W. Harris, Rev. A. W. Ross, Rev. E. Buckner, Rev. L. R. Johnson, Rev. J. C. Caston, Rev. W. S. Woolridge, Rev. R. L. Lillard, Rev. Scott, Rev. M. D. Johnson, Rev. H. F. Dean, Rev. J. B. Bates, and Rev. M. L. Piggee.

EIGHTH AND CENTER STREET BAPTIST CHURCH

Hannibal, Missouri

Eighth and Center Street Baptist Church was organized in 1953. Land for the church served as a school and a common meeting place.

In the early 1890's, Rev. G. H. McDaniel, the second pastor, was editor of the *Missouri Baptist Standard*. This weekly paper is said to have been the largest black publication in the United States at the time and the only one in the state of Missouri.

The present pastor, Reverend Madison J. Williams has served Eighth and Center Streets Baptist Church since January 1976.

FIRST BAPTIST CHURCH

Ballwin, Mo.

According to the records of St. Louis County, First Baptist Church is the oldest Baptist Church west of the Mississippi River. The corner on which the church stands was once an agriculture center and slave trading post. The church was organized early in 1800, when the town of Ballwin was still a wilderness. The organizational date of 1832 was taken as the official date when Judge Higgins of Ballwin issued a decree that permitted

slaves to worship on the grounds without further harassment from the vigilantes.

The first place of worship was under a grape harbor. The first two lots were purchased from John Ball in 1837, but the church was denied ownership because of rigid slave laws. However on November 13, 1853, the members found a legal way to purchase the second two lots on which the church's first log church was built. Those lots were purchased from Frederick and Mary Shelps, for the sum of \$45.00. After reconstruction, the members built a frame building to seat 100 people; the site on which the present church stands.

In 1959, the church celebrated its 127th Anniversary, which was celebrated as "a dedication day". A former pastor, Rev. C. O. Kelly directed the services and declared the church site to have been a "freedom prayer ground". First Baptist Church received a letter of congratulations and encouragement from the White House to continue our efforts to build a new church and continue to serve the community spiritually. On May 21, 1961, ground was broken for a new church under the leadership of Rev. C. J. DuVall. Services began in the new edifice on the 130th Anniversary of the church on November 11, 1962.

Some of the pastors of First Baptist Church included Rev. Hurley, Rev. Morton, Rev. Critten, Rev. T. A. Patterson, Rev. Lane, Rev. Billips, Rev. Kirby, Rev. Charles T. O'Kelly, Rev. L. J. Woodward, Rev. W. Royston, Rev. Thames, Rev. Collins, Rev. S. Younger, Rev. C. J. DuVall, Rev. W. R. McCoy, Rev. Jerome Williams, Rev. George Aitch, and Rev. Lewis Works. The present pastor is Rev. George Works.

FIRST BAPTIST CHURCH Chesterfield, Mo.

First Baptist Church was organized in 1856 on its present site of Highway 40. The church property was given to the founding members by the slave owner, Mary Long, but did not officially become theirs until 1875. It was originally built to serve as a school and a church. The frame of the church was built by its members in 1911. The present church structure was complete in June, 1975.

The church has had fifteen pastors. The last three pastors were Rev. Allen D. Dorsey, Rev. Wm. Kilgore, and Rev. Gibuson. The present pastor is Rev. Theopolis Peoples, Jr. Rev. Peoples has served First Baptist as pastor since July, 1967.

FIRST BAPTIST CHURCH Webster Groves, Mo.

First Baptist Church was established November 3, 1866 on Shady Avenue, with nineteen members. This church was organized before there was a public school. The white frame building bearing the name of Webster Groves School was finished in 1868. It is interesting to note that the first census revealed 225 White children enrolled and 30 Negro children. When the Negro children were separated from the White, First Baptist Church became the school for Negroes.

The growth of the church was not rapid but consistent through the years. The church had organized many auxiliaries that are still functioning today. By 1919, the building was dilapidated and no longer adequate for a strong healthy church. On October 15, 1923, the present site was purchased for the church. By 1952 a larger building was needed due to an increase in membership. The new sanctuary was completed on May 17, 1955. In 1956 and 1957, the church continued to grow spiritually, financially and visibly. In 1964, through the sale of Gold Seal Bonds the church partially self-financed a second unit over Fellowship Hall. The mortgage on the church building was ceremoniously burned on March 17, 1964.

Some of the past pastors were Reverends Simon, Lott, Burton, Cartwright, Carruthers, Lyles, Langford, Thompson, Cole, Purnell, E. J. Buckner, R. E. Lee, J. L. Cohron, J. J. Blaskburn, W. D. Thompson, Jr., J. A. Hill, and Dr. Neal J. Haynes.

GREEN CHAPEL BAPTIST CHURCH LaGrange, Mo.

Green Chapel Baptist Church was organized in 1865.

LOG PROVIDENCE CHURCH

The Log Providence Baptist Church, near Columbia, Missouri was organized in 1866, as an outgrowth of the New Salem Baptist Church (White). After the signing of the Emancipation Proclamation the New Salem Baptist Church decided to separate from its Negro brethren. In February 1866, George Hubbard proposed the following resolution, "Whereas we believe it to be organized as a separate body, therefore, resolved that we thereby detach them from us and enroll them on a separate church book, thus organizing them into an African Church of New Salem." The resolution was accepted and the colored brothers and sisters were organized into a church of their own. The first building was built of logs on property purchased from Mr. Eli Bass in 1866.

The first membership was comprised of thirty-two members. In 1925, under the pastorate of Rev. Grant Hayes, a new frame church was built. In 1911, a four-room parsonage was built by Deacon William Pitts. With an exodus from the community, the parsonage was sold, because the remaining members of the community did not feel able to support a full-time pastor.

Numerous improvements have been added over the years, including a church bus, choral robes, new pews, a piano, church furniture and office equipment.

The following is a list of the pastors of Log Providence in order of their terms of services:

Rev. Ed Burnam
Rev. Glasgow
Rev. Tasley
Rev. J. W. Young
Rev. Rheuben Nelson
Rev. James Collins
Rev. H. J. Robinson
Rev. C. T. Rucker
Rev. W. H. Vaughn
Rev. Robert L. Parker

Rev. Robert Adkinson
Rev. E. H. Buekner
Rev. W. Panky
Rev. Giant Hayes
Rev. John Ellis
Rev. W. Coleman
Rev. P. H. Gilmore
Rev. C. J. Davis
Rev. Frank Williams
Rev. Williams A. Givens

MIAMI SECOND BAPTIST CHURCH Miami, Mo.

The Church was organized in 1868 on a two-acre plot donated by Rev. W. M. Bell. Since that time, two other houses have been erected. The present church was erected in 1912 on a hill overlooking the Old Missouri River.

Some of the past ministers of Miami Second Baptist included Rev. J. P. McDonald, Rev. St. Mark Jones, Rev. M. M. Williamham, Rev. Horace Pollard, Rev. A. H. Smith, Rev. J. E. Erickson, Rev. H. M. Thornton, Rev. W. M. Singleton, Rev. A. H. Patton, Rev. Rufus Richardson, Rev. J. S. Spriggs, and John J. Chester.

MORGAN STREET BAPTIST CHURCH

Boonville, Mo.

On February 12, 1844, the First Baptist Church of Boonville, received two sisters of color, namely Nelly and Polly into their fold. Prior to the Civil War many colored members were admitted into the Church. In the early history of the Church only white males were allowed to represent the Church. It was not until 1859 that Grandison Roberts, a man of color was licensed to preach and the colored members allowed to use the Church on Sunday evenings twice each month -- so long as there were no conflicts with other appointments.

In November 1865, fifty-two (52) Negro members were dismissed from the First Baptist Church in order to form their own Church in Boonville. Their first building, known as "Turner's Hall" was located on Vine Street. The Church moved again and presently rests on the site it has occupied since December 28, 1867. The frame building was destroyed by fire; and the present structure was built in 1874 taking the name of The Morgan Street Baptist Church.

To date the Church has had (18) eighteen ministers and a steady increase in members. A full time pastor provides services each Sunday and is aided by numerous worthy auxiliaries.

MORGAN STREET BAPTIST CHURCH BOONEVILLE, MISSOURI



MT. NEBO BAPTIST CHURCH

The Mt. Nebo Baptist Church was organized in 1866 at Rocheport, Missouri by Rev. Ed Buran. The first meeting house was in a building known as the Blue House. The windows facing the front are of stained glass, donated by Brother Nathaniel Wilhite, in honor of his mother. The building was dedicated in 1910. Modernization included the installation of electricity, carpeting, installation of a pool and an organ.

The pastors succeeding Reverend Burnam are as follows: Rev. Rubeun Nelson, Rev. Robert Williams, Rev. C. C. Calhoun, Rev. A. W. Tarve, Rev. Capt. Miller, Rev. Fred Watts, Rev. Ed Wilson, Rev. Jesse Washington, Rev. Helm, Rev. Jessie Washington, Rev. O. F. Nelson, Rev. Robert Woods and Rev. Horace Hopkins, the present pastor.

MT. ZION MISSIONARY BAPTIST CHURCH

St. Louis, Missouri

The Mt. Zion Missionary Baptist Church was organized in 1859. Rev. J. M. Baker was called to pastor in 1935. Under his leadership for twenty-nine years Mt. Zion Baptist Church has contributed to the social, cultural, civic and spiritual life of the community. His pastorate has seen the erection of the present edifice, the complete liquidation of all Church indebtedness, burning of the mortgage in 1957, the purchase of new pews, the installation of central air and the purchase of an organ.

MUSICK BAPTIST CHURCH

Maryland Heights, Missouri

Unique, best describes the history of Musick Baptist church. This friendly little white church that sits upon a hill, is located at 790 Fee Fee Road, in the town of Maryland Heights, Missouri. The church and its cemetery are situated on three acres of ground.

In 1807, Mr. Eddy Musick attended a prayer and gospel meeting down in his barn, held by the black slaves on his land. He was so moved by the prayers and singing that he deeded his slaves a tract of land on which to build a church and set up a cemetery. The church was named "Musick" in honor of its benefactor. Neither the church name or its site has ever changed, however, the building has changed three times.

The first building, constructed in 1811, was a log cabin which was also used for 70 years as a public school for whites. Both the second and present building are of frame structure.

In Musick's One Hundred Sixty-Five years there have been nineteen pastors. The first was Rev. Berry Mitchell. Five times the church has been without a pastor, but the doors of the church have never closed. The present pastor, Rev. Leamon Hope is a young, productive, God-fearing minister of the gospel. His last name personifies his character - Hope.

NEW SALEM BAPTIST

Gooch Mill, Mo.

Many families during the late 1800's worshipped with the Congregational Church near Wooldridge, Missouri, at Old Salem Baptist, located at Jolly's Bottom. Some of the families were the Colemans, Monroes, Boles, Montgomerys. This being a long distance, travel was in farm wagons, horse back or foot. Many would come out of church to find their teams turned loose or harnesses cut to threads and many other harmful things done so about 1898 many decided to worship elsewhere.

A small school building at Gooch Mill was secured and a church organized. Rev. Wilburn was called to preach for them until 1900, when they called Rev. W. F. Watts of Rocheport as pastor. A fourth acre of land was donated by Brother Ed Minor. Mr. Jerry Basket of Bunceton and Volunteer's built the church. The building was completed in June of 1901.

Other pastors were: Rev. P. M. Mack, Rev. Eddie Wilson, Rev. Walter Lillard and Rev. Nelson H. Coleman.

Some of the early pioneers were the Minors, Boles, Carter, Beatty, Montgomery, Tindall, Overton, Wooldridge, Pool, Powell, Young, Tellman and Banks families. Then came the Elbert, Taylor, Hill families and many more. The church is still active with Rev. N. H. Coleman as pastor.

CHURCH HISTORY

Tipton, Missouri

During the period of slavery, some slaves learned to reverence God and depend on Him. For the most part the slaves in this area were well treated, although there were some few exceptions. A few were sold South and lost to their families here. One was hanged in this county for killing his master. Many slaves attended church with their Masters and enjoyed a degree of religious freedom.

Most of the slaves here came into this region with their owners from Virginia, Carolina, and Kentucky and settled in the region round Clarksburg, Vermont, Round Hill and the present day Tipton area.

After freedom these Christian slaves assembled for worship, coming from miles around, riding in wagons, riding on horse back and some even walking. A central assembly place was a grove of trees in what is now northeast Tipton. Here they would spread their dinners, sing, pray and exhort one another. This spot later became the site of the original Prairie Grove Baptist Church.

The original site of one acre was given by Mr. William Tipton Seely, the founder of Tipton, Missouri Prairie Grove Baptist Church was named after the grove of trees in the prairie, where they met for social and religious observance.

This little group of believers was organized into a church by Rev. W. P. Brooks of Moberly, Missouri. Some families in the founding were the Howards, Shackelfords, Owens, Maupins, and a few years later, Davis, Redmon, Hunter, and Shellcrays joined.

There have been three building sites. First the extreme northeast corner of Tipton, the second about 30 feet west of the present site on Howard Street. The reasons for the new locations were, first to be near the center of Negro population, second the need for a church basement. Two efforts have been made to provide a parsonage for our pastors, first a building was purchased in the south part of town for \$450.00 and moved west of the church, second after this building became worn it was torn down and sold. The proceeds made of portion of the purchase price of the old Harrison School building, which sold for \$1,000.00.

During the 100 years we have had 20 pastors namely, the Reverends Cheneworth, Diggs, Cushon, Nelson, Wiggins, Veulman, Saunders, Burton, Mudd, Ratliff, Knott, Hardiman, Halley, Pollard, Harris, Steward, Jacobs, Watts, Cooper and in 1944 our present pastor Rev. N. H. Coleman.

Three of our pastors have been moderators of the Central District Association. They were Rev. H. J. Burton, Rev. L. D. Hardiman and Rev. G. W. Watts. History compiled by Galveston Lee Roy Shipley, oldest member in church (1966); sources-History of Moniteau County, church records 1888-1891, Laura Johnson, oldest negro woman in Tipton and Marion Howard, grandfather.

PRAIRIE GROVE BAPTIST CHURCH





Rev. C. Shumake
Evangelist



Rev. Nelson H. Coleman



Rev. L. D. Hardiman
A Former Pastor

SECOND BAPTIST CHURCH Columbia, Mo.

The first Negro church in Columbia was Second Baptist, organized in July, 1866. The Negro population of this community, which was called Smithville, attended Columbia Baptist Church, but were "lettered" out by their own request. James Hudson, a negro licensed by Columbia Baptist to preach, helped to organize this group. After a while, the group purchased a lot, erected a one-room structure and completed it in September, 1870. By March 1873, this small group had completed work on a larger structure located on the Northwest corner of Fifth and Locust Streets. Plans to erect a larger church in 1873 and 1874 were ignored when dissatisfaction sprung up among the membership and some members left the Baptist Church to unite with the Methodist. Despite dissention from within, Second Baptist continued to survive and prosper.

Some of the pastors of Second Baptist in the order of their service are as follows: Rev. Henry Williams, Rev. Charles Cummins, Rev. Amos Johnson, Rev. T. L. Smith, Rev. Jasper Taylor, Rev. J. L. Marsh, Rev. A. A. Adams, Rev. Alexander, Rev. J. H. Homesley, Rev. T. T. Ward, Rev. E. S. Redd, Rev. O. T. Redd, Rev. J. Lyle Caston, Rev. Hill, Rev. Benford, Rev. N. P. Wilson, Rev. J. Alfred Smith, Rev. J. O. Bass, Rev. D. Clater, Rev. Hall and Rev. J. Jones.

SECOND BAPTIST CHURCH Huntsville, Missouri

Organized in 1865 by the Rev. W. P. Brooks. Other known pastors are Rev. W. O. Lee, Rev. James A. Smith, the Rev. G. Mann, Rev. Clay Taite.

Some of the past pastors were Reverends J. Silas Deggs, Chenoworth, Brooks, T. L. Smith, H. J. Burton, H. C. Vaughn, W. T. Botts, T. Hill Bates, W. H. Hill, Downing, Charles Bertram Johnson, E. H. Adams, T. R. Sayles, and Rev. Charles J. Briscoe.

SECOND BAPTIST CHURCH Independence, Mo.

Second Baptist Church had its beginning in November of 1861 when a hand full of men and women, some of whom were still in slavery, gathered in a one-room house in the 400 block of North Liberty Street. With the help of a white minister, the small group of faithfuls organized the church under its present name. Their first church was located at 117 East Farmer under the ministry of Rev. Clark Moore.

After Emancipation the membership of the church grew so rapidly that plans were made to purchase a larger building. The new site was a former German church, located at 116 East White Oak. The former building was given to the State Baptist Convention of Missouri. That building served two purposes: (1) The first school house for Negroes and (2) the establishment of the Western Baptist Seminary.

The pastors of Second Baptist have been Rev. Clark Moore, Rev. J. W. Gray, Rev. O. P. Simms, Rev. Harry Thomas, Rev. J. W. Chennoworth, Rev. James Jones, Rev. Hardin Smith, Rev. C. R. McDowell, Rev. J. W. Fitts, Rev. J. B. Winrow, Rev. J. W. Ballow, Rev. J. B. Beckham, Rev. W. D. Hill, Rev. Richard Harris, Rev. Charles H. Nicks, Rev. O. H. Oden, Rev. L. D. Revoal, Rev. W. A. Scott, Rev. James Alvin Meador, Rev. C. S. Scott, Rev. Elbert Cole, and Rev. H. D. Lewis.

SECOND BAPTIST CHURCH Jefferson City, Missouri

In January 1859, Emanuel Cartwright, a minister, complying with an urgent request, came to Jefferson City to preach the funeral of Julia Brock. At that time the colored people, who were slaves, were members of the First Baptist Church where they worshipped. Following the funeral of

Julia Brock, Rev. Cartwright held a series of meetings which continued for several weeks, and under his preaching some 50 or 60 persons were converted.

In 1860, the white Church members concluded that the slaves Woodson was sent from St. Louis to take charge of this group. Because of the excitement of the time resulting from the agitation of slavery, the newly formed group was still not permitted to hold meetings unless some white members were present.

Growing restless under this restraint, the black congregation called a church meeting of their own and elected deacons and trustees. They held services for some time in a small frame building near the corner of Jefferson and Main Streets. Their first owned building near the corner of Main and Monroe Streets. In 1865, this property was exchanged for the present site and christened the Second Baptist Church.

After Rev. Cartwright . . . Revs. Albert Nelson, Gabriel Gray, H. H. White, Atwater, Richard York, H. J. Burton, S. D. Lewis, J. S. Dorsey, John Goins, Dr. J. T. Gaston, Revs. E. L. Scruggs, L. D. Hardiman, A. Wendell Ross, C. B. Johnson, Edgar L. Reid, T. Maynard Preston, Harreld N. Nance, and David O. Shipley followed as pastors.

In April 1970, the building which had housed the congregation since 1894 was demolished and under the pastorship of Rev. Harreld N. Nance, a contract was let to Trice Construction Company for a new structure to replace it. In September of this same year, Mrs. Estella B. Diggs, a longtime member of Second Baptist, gave to the Church the Ashley Street house to be used as a parsonage. One month later, Mrs. Diggs passed away after a long and fruitful life of 98 years.

In 1972, Second Baptist Church called as its pastor Rev. David O. Shipley, Sr., who has concentrated on helping the Church to remain a "community service" church. Some of the innovations made by the membership under the leadership of Rev. Shipley are: 1) the reorganization of Second Baptist into three areas referred to as the Equipping, Enabling and Outreach ministries; 2) the special emphases which highlight the Advent Season, Prayer, Black History, and the Christian Family; and 3) new member and all-church orientation programs, climaxed by an all-day planning retreat.

Deed

Dated, April 28, 1869

Filed, July 15, 1869

Book V, page 480

Consid., \$5.00

Mark Thompson, Adam Opel, George H. Perkins, R. C. White and Adam Dirking, as Trustees of the First Baptist Church in the City of Jefferson, appointed by the United Baptists of said Church and the successors of Jason Harrison, P. H. Steenbergin, John Owens and Martha D. Noland, former Trustees as appears by a deed executed to them in year 1838 by J. H. Hendrsron and wife

TO

Howard Barnes, Patrum Johnson, Archibald Drake and Benjamin Baunier, as trustees for another organization of the same branch of said Church, in said City

GRAND BARGAIN SELL AND CONVEY the following described lot containing a Church building of brick, but reserving the Bell, seats and furniture, towit:

Inlot number 720, corner of Monroe and Miller Streets.

TO HAVE AND TO HOLD the same to them and to their successors in office and for the sole and only use of said United Baptists under their organization forever, and hereby covenanting as trustees as aforesaid, to warranty and to defend and protect them in the sole and free enjoyment of the same as a place of worship, from the lawful claim of all and every person or persons whatsoever.

Mark Thompson
Adam Opel
George H. Perkins
R. C. White
A. Dierking

STATE OF MISSOURI:

ss.

County of Cole:

Dated, May 4, 1869

Before Charles S. Wells, Justice Cole County Court, personally came Mark Thompson, Adam Opel, George H. Perkins, R. C. White and Adam Dierking, as trustees of the first Baptist Church in the City of Jefferson, in said County, for the United Baptist Church, and acknowledged that they executed the same and that it is their voluntary act and deed for the uses and purposes therein mentioned.

Deed

Dated, July 17, 1838

Filed, August 17, 1838

Book C, page 232

Consid., \$50.00

John H. Henderson and Martha, his wife

TO

John Owens, P. H. Steenbergin, Reuben Garnett, Jason Harrison and Martha D. Noland

RECITES:

Whereas a church has been constituted in the City of Jefferson in the County of Cole by that denomination of Christians called and known by the name United Baptist which said church so constituted is called and known by the name of "The first Baptist Church of the United Baptist in the City of Jefferson" and whereas said church has agreed to erect a commodious brick house for a house of Worship in said City; Now, Therefore, for carrying into effect the object of said Church the said party of the first part for and in consideration of the object aforesaid and for the sum of \$5.00 to the said party of the first part in hand paid by the party of the second part the receipt whereof is hereby acknowledged have granted bargained and sold and by these presents do GRAND BARGAIN SELL AND CONVEY unto the said party of the second part and to their successors appointed by the church in trust church a certain lot of ground in the said City on which to erect said meeting house being

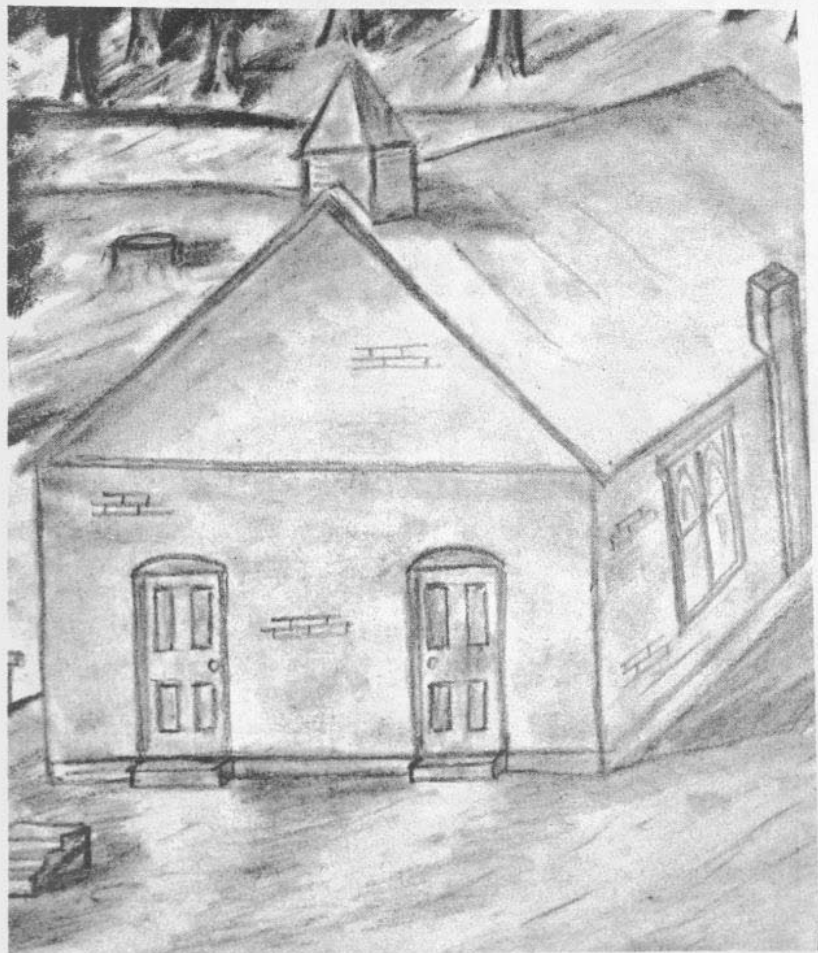
Lot number 720 as described and known on the plat of said City, being an inlot situated in the corner of Monroe and Miller Street, near the little creek.

TO HAVE AND TO HOLD said lot with the appertanances unto the said party of the second part and their successors in office for the sole and only use of the said United Baptist Church forever. And it is by these presents expressly understood that no changes whatever in said church shall change the intention of this deed but in case of the dissolution of the said Baptist Church at the said City then the said lot and house with all

its appertenances are to belong to and owned by the United Baptist Church wherever they may be and the association in whose bounds the said house may be shall have full and entire control of the same until a church of the same faith and order shall be constituted therein and the said party of the first part do by these presents covenant with the said party of the second part for the purposes aforesaid the said premises against the claim of all and every person whomsoever forever to warranty and defend.

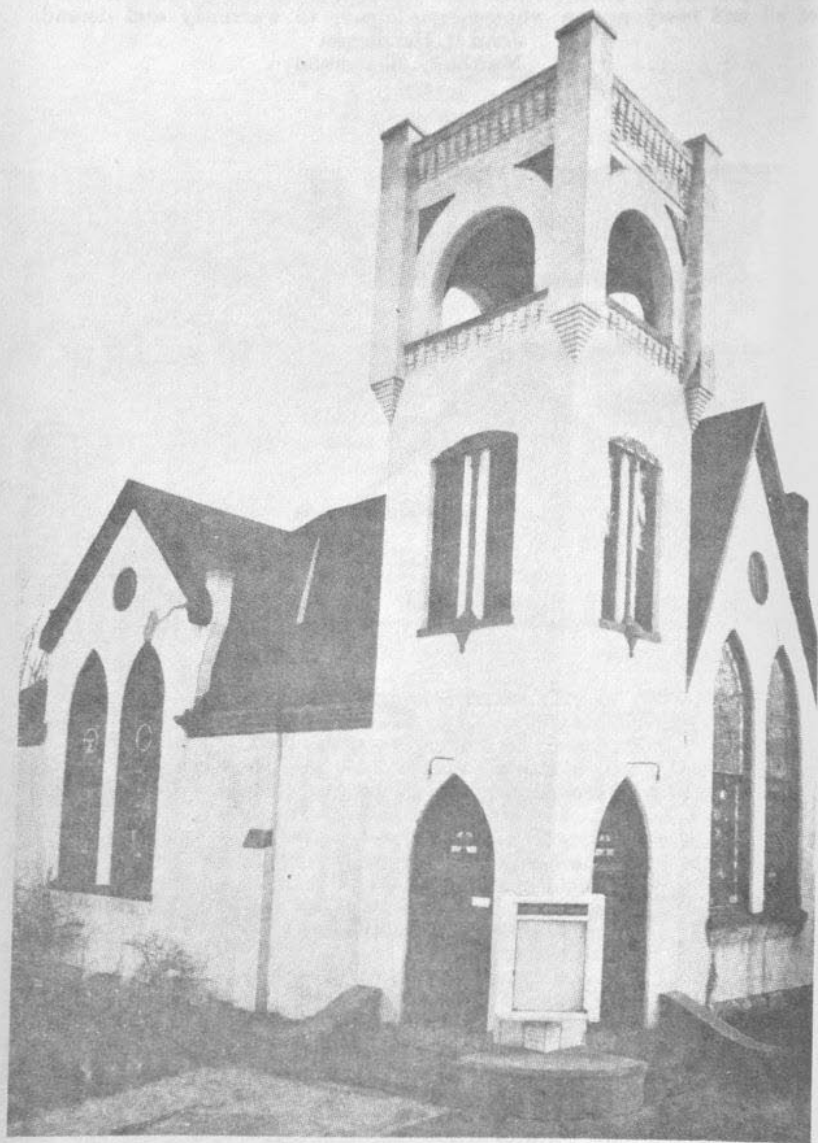
John H. Henderson

Martha C. Henderson



SECOND BAPTIST CHURCH
ORIGINAL BUILDING (1866)

PROPERTY of Univ. of Mo.-St. Louis





Dr. J. T. Caston



Rev. A. Wendell Ross
1933-1937



Rev. L. D. Hardiman, Sr.
1927-1933



Rev. John Goins



Pastor and Mrs.
C. B. Johnson



Rev. Edgar L. Reid



Rev. Harreld N. Nance



Rev. T. Maynard Preston



David O. Shipley,
Pastor

SECOND BAPTIST CHURCH

Lexington, Mo.

The Second Baptist Church was organized May 10, 1865, by the late Rev. Robert Dodd. During his pastorate the congregation bought a lot on the northwest corner of Eighth and Branch Streets. The membership built a frame building in which the congregation worshipped for six or seven years. Other pastors that followed Rev. Dodd were Rev. Henry Roberson, Rev. Jordon Williams and Rev. Hardin Smith.

During Rev. Smith's pastorate, in 1873, the present location, which was once a Christian Church, was purchased. The building was remodeled to its present structural appearance in 1893.

Succeeding ministers to have followed Rev. Smith included Rev. H. C. Haynes, Rev. J. B. Randolph, Rev. H. I. Thomas, Rev. R. Dabney, and Rev. Lee Roy Cunningham.

SECOND BAPTIST CHURCH

Mexico, Missouri

The Second Baptist Church was organized in 1867 under the leadership of Richard Ball and a few elderly men and women. Three different structures have been built on different sites. The latter structure was located at 609 E. Holt Street until March 3, 1968.

In 1951, under the pastorate of Rev. C. E. Richards (1934 - August 1966) building plans for a new church were begun. The plans were completed from October 1966 - December 1969, under the pastorage of Rev. I. C. Peay, Jr. The ground breaking ceremony was held on July 10, 1967, and the dedication service on March 3, 1968. The present structure at Breckenridge and Union Streets is beautiful, spacious and modern with a seating capacity of 400. Mortgage Burning Day was observed on November 11, 1973. The present pastor, Rev. William Duncan assumed his duties in June, 1970.

SECOND BAPTIST CHURCH

Moberly, Missouri

The work of the Second Baptist Church began in the spring of 1867 in Wallace McCampbell's pasture. Most meetings were held in the residences of the various members. In the spring of 1867, the church was not yet officially organized. The early organizers had no name for their church; they only knew that it was to be a Baptist Church. In May 1867, Second Baptist Church was organized and an old blacksmith shop was purchased to hold meetings. The first minister of the church was Rev. Thomas Clark.

Having recognized the need for religious instruction, a church school (The Sabbath School) was organized. The people of the church wanted a permanent place for their worship; and therefore purchased two lots on West Rollins with the intention to build. Due to insufficient funds the church was unable to build. The church later purchased a lot on Fifth Street; the site on which the church is currently located.

Under the leadership of Rev. Bates the church split. He took most of the older members and started a new church only two blocks away from the original. That church was named the Pilgrim Rest Baptist Church.

Despite the split, Second Baptist continued to prosper. In September and October 1908, Orders of Incorporation were filed in Randolph County and certified by the state of Missouri. Some of the new improvements included the purchase of a new organ, two new furnaces, repairs on the church and parsonage, insurance on all church property and an increase in salary for all church employees.

SECOND BAPTIST CHURCH

Neosho, Missouri

The Second Baptist Church was organized around March, 1876, under the pastorage of Rev. Phillip Givens. The church was located on three lots purchased from John and Emma Shattliff on the corners of Grant and Lincoln Streets. It is believed that Mr. J. M. Clevdenon, Mrs. Della White, Miss Ora and Miss Ophelia Baker were the original members of the Second Baptist Church. Around the same time, Pleasant Hill Baptist Church had very few members and the majority of them lived a distance from the church. Due to the distance in traveling, a merger was made between Second Baptist Church and Pleasant Hill; and the name changed to Pleasant Hill Baptist Church.

Some of the succeeding pastors to follow Rev. Givens were Rev. Palmer, Rev. Curtis, Rev. Green Embrey, Rev. Dudley, Rev. O. D. Bond, Rev. Rice, Rev. King, Rev. Sam Smith, Rev. Brown, Rev. L. T. Thompson, Rev. Lachariah Johnson, Rev. W. E. Burns, Rev. Platt, Rev. Ransburg, Rev. Parker, Rev. Leo Barbee, Rev. M. G. Edmonson, Rev. Charles Askew, and Rev. McConnell.

Improvements include a Baptistry, painting and papering in the sanctuary, paneling, an educational building, new lighting, carpeting and doors, stained glass windows, central heat and air-conditioning, a public address system, pulpit furniture, pews, a communion table, the purchase of an organ, and a church bus.

ST. FRANCIS BAPTIST TEMPLE

St. Joseph, Missouri

During the territorial period, Missouri was called the "Catholic Land." There were about 12,000 inhabitants including Negro slaves in the territory, and no Evangelical Christian churches had been organized. Laws had been passed by Roman Catholics which prohibited any religious services except the masses of priests of the Roman Church.

The Dillon Creek Baptist Church was organized and a building erected near the Buchanan-Andrew County line earlier than 1844. This church stood on the river bluffs between St. Joseph and Amazonia on K Highway. This was the first building owned by the Baptist congregation. This small church gave up its life in the establishment of the first church organized by Baptists in St. Joseph, and was known as "an arm of the Dillon Creek Baptist Church of Christ." The membership was composed of whites with a small number of Negroes.

The following are excerpts from the first record book of the First Baptist Church under the pastorate of The Rev. William Harrison Williams:

"On February 2, 1861, Brother Donald, committee chairman, visited the colored members and made the following verbal report: Order quiet; good feelings prevailed. Four candidates were recommended for baptism and were unanimous in recommending the ordination of the colored brother, a slave belonging to Brother R. W. Donald."

"May 3, 1862, on motion, Adam, a colored brother, was licensed to exercise his gifts among our colored brethren and sisters."

"December 5, 1863, Elder Dulin stated that the colored members of this church wished to withdraw and form an independent organization of their own. Brother Dulin then submitted the following resolutions: Resolved that a committee consisting of the pastor, deacon, treasurer and clerk of this church be appointed. A Council was convened to meet with the colored brethren and sisters on December 6, 1863, to constitute them into a church and to ordain their pastor. On motion, the above resolutions were unanimously approved."

"December 6, Adam Demit was ordained a minister and the First African Baptist Church was organized. He and others were dismissed by letter from the First Baptist Church." First African Baptist Church was located on Francis Street between 10th and 11th Street.

In 1872 the church had a membership of 350 and The Rev. W. W. Steward became its first pastor. The property was valued at \$1,200.

The church was incorporated in 1889, and the trustees were: Richard Montgomery, Rebecca Parr, Tobias Cole, Charles Williams, Henry Peterson and Gentry Carpenter. The Trustee Board became the governing body of the church, pertaining to all business affairs—real estate, building and repairs, etc.

In the Fall of 1889 a new church building was erected under the pastorate of the Rev. E. L. Cohorn who served the church 22½ years. The first pipe organ was purchased for \$600 from Eshelman Music Company. Miss Lennie Montgomery was the organist, assisted by Nora Reggons and Lillian Jackson Edwards.

The Rev. G. L. Prince was the third pastor called to serve the church. It was during this pastorate that Miss Lois Hartshorn became the organist, and served in this capacity more than 35 years. The Rev. Prince served the church until 1925 and was succeeded by the Rev. T. M. Bedford who served only one year.

The Rev. C. P. Morrow was called the pastorate of Francis Street Baptist Church (formerly First African Baptist Church) and began his service on Mother's Day, 1926. Not long after his arrival the city voted to annex the area now known as the Civic Center which included Francis Street Church.

In 1927, an agreement was signed to purchase the property of Mathews B. Fitzpatrick and wife, Helen, for the sum of \$1,400. The property was located at 17th and Angelique Streets. That year the church was rebuilt and the pastor, Rev. Morrow, preached the first sermon in the new church on Easter Sunday, April 8, 1928. It was at this time that the church was re-named Saint Francis Baptist Temple. The long and fruitful ministry of this beloved pastor came to an end at his death in 1949.

The Rev. Louis L. Sikes of Kansas City, Missouri, who had served the church during the illness of Rev. Morrow, was chosen to succeed him. The ties of this pastor and membership were warm and strong. Through his humble, kindly spirit, Rev. Sikes guided his people through a difficult period and resigned in 1951.

After a period of praying and seeking divine guidance, the congregation called as its shepherd the Rev. W. A. Sparks, a man greatly beloved by many people and widely known as a "master pastor." It was during his ministry that the church grew spiritually and materially. Rev. Sparks' first love was his church, and this was reflected through his love for its people—both young and old and through his tireless efforts to strengthen its program. He built a sound financial program which is still being used today. After 11 years of successful leadership, Rev. Sparks' health began to fail and he departed this life early Sunday morning, June 24, 1962.

Advised by their beloved pastor, Dr. Sparks, the congregation asked the Rev. Norman S. Fiddmont, a young man still in seminary, to fill the pulpit during the pastor's illness. The congregation grew to love this young minister and his family and at Dr. Spark's death invited him to serve as the interim pastor until such time as a call could be extended.

Being without a spiritual leader again, the members were called together under the leadership of the chairman of the board of deacons, Linn A. Hedge, for prayer and consultation. After much consideration, a call was extended to the Rev. Ernest E. Thompson of Jacksonville, Illinois, who accepted the call and began his ministry in December, 1962. It was during Rev. Thompson's pastorate that a prayer chapel was built in memory

of two former pastors, Rev. C. P. Morrow and Rev. W. A. Sparks. Mrs. Sparks and Mrs. Ann Gamble (daughter of Rev. Morrow), both now deceased, were present and honored at the dedication of the Chapel. Rev. Thompson was also responsible for the creation of a scholarship program, now named The E. E. Thompson Scholarship, whereby the senior high school student ranking highest, and a member of St. Francis, receives \$100 per year toward his educational goal. The scholarship is given for four years to one student; and a new student is added each year. William A. Hedge was the first four-year recipient. Clarence Gray, Jr., Lenetta Banks and Howard Alton Brown are the current recipients.

The Centennial Year of the congregation, under the leadership of Rev. Thompson, brought many physical improvements and an increase in baptisms of children. Rev. Thompson resigned in August, 1970.

In December, 1970, the congregation extended a unanimous call to the Rev. Norman S. Fiddmont who had served them as interim pastor in 1962. In his acceptance speech at his Installation Service, Pastor Fiddmont spoke of his ambition to make the congregation a "Fellowship of Love." "Love" continued to be his theme during his 3-year pastorate. He resigned September 15, 1974.

Immediately following the resignation of Rev. Fiddmont, Dr. Donald Cottner, a frequent speaker of the youth of the church, was invited to serve as interim pastor. He served in that capacity until the church extended him a call to become pastor. He accepted the call and began his pastorate February 9, 1975, and was installed on Easter Sunday, 1975.

YEARS OF PASTORAL LEADERSHIP

Rev. W. W. Steward
1875-1891



Rev. E. L. Cohron
1891-1912



Rev. G. L. Prince
1912-1925

Rev. T. M. Bedford
1925-1926



Dr. C. P. Morrow
1926-1949



Rev. L. L. Sikes
1949-1951



Dr. W. A. Sparks
1951-1962



Rev. E. E. Thompson
1962-1970



Rev. N. S. Fiddmont
1970-1974



Dr. Donald Cottner
Pastor



Rev. S. C. Doyle
Former Pastor of Friendship
Baptist Church, Kansas City
and President of State Conv.

WARD MEMORIAL BAPTIST CHURCH

Sedalia, Mo.

Between 1876 and 1878, Rev. Mitchell of East St. Louis, Illinois came to Sedalia, and with the help of determined Christians organized the Morgan Street Baptist Church. The first place of worship was a small house located on East Morgan Street. As membership grew, the need for a new sanctuary was realized. The new sanctuary was built, but after a few years, it was destroyed by fire.

Rev. J. H. Downey became pastor upon the resignation of Rev. Mitchell. In 1912, Rev. T. T. Ward became pastor and began to search for a location upon which to build a new church. The present sanctuary was designed and built under the leadership of Rev. Ward. He was so beloved by the members of the church, that upon his death, the church was renamed in his honor.

In 1920, Rev. A. Ross Brent became pastor of Ward Memorial Baptist Church. The new structure was completed under his pastorage, but before one service could be held, fire destroyed all but the four walls. With the diligence of the pastor and members work was completed within a few months and the new building was ready for use.

Some of the pastors to follow Rev. Brent included Rev. Goings, the State Missionary, Rev. Hill, Rev. B. T. McMiller, Rev. Hunter, Rev. L. D. Hardiman, Rev. J. E. Erickson and Rev. Robert L. Parker. Under the leadership of Rev. L. D. Hardiman the mortgage on the church was paid in full.

WASHINGTON AVENUE BAPTIST CHURCH

Springfield, Mo.

The Washington Avenue Baptist Church was organized in 1867, and was said to be the "Mother Church" of several different organizations in the Southwest Baptist Association. The church was originally located in a building at the southeast corner of the Public Square.

In 1872, in connection with the Cumberland Presbyterians, the members of the church erected a frame structure at the corner of Benton Avenue and Water Street. In 1884, the church moved into a new brick building on the west side of Washington Avenue. Some of the earlier pastors of the church since 1889 were Rev. A. B. Franklin, Rev. Brown, Rev. Dorch, Rev. Bowey, Rev. Stewart, Rev. Miller, Rev. Dorsey, Rev. Holmes, Rev. Young, Rev. Petty, Rev. Curtis, Rev. Goins, Rev. Wilson, Rev. J. S. Dorsey, Rev. A. B. Simmons, Rev. M. D. Johnson, Rev. O. B. Ware, Rev. R. C. Campbell, Rev. Johnson, Rev. Pitts, and Rev. Rufus A. Walker.

During the pastorage of Rev. A. B. Simmons, from 1929 to 1938, the State Convention met here in 1932, and needed repairs were made on the church and parsonage. Under the leadership of Rev. M. D. Johnson, (1938-1946), considerable improvements were made, such as a dining room in the basement, a new roof and ceiling, and new hardwood floors added. The mortgage was also burned during his pastorage. Under Rev. O. B. Ware, (1946-1950), a new parsonage was built, rest rooms added, the church organ redecorated and other needed repairs made. The present minister, Rev. R. A. Walker came to Washington Avenue Baptist Church in May, 1974. The church was remodeled and a new cooling and heating system installed.

OTHER HISTORIES

CLAYTON MISSIONARY BAPTIST

St. Louis, Mo.

Clayton Missionary Baptist Church was organized in 1892 by Rev. P. G. Boggs. The present location is 2801 N. Union Street.

Former pastors included Rev. Boggs, Rev. Lyles, Rev. W. E. Alexander and Rev. W. L. Rhodes (who served for 68 years). The present minister is Rev. Allen D. Dorsey.

FIRST MISSIONARY BAPTIST CHURCH

Kinloch, Mo.

In a meeting held in April of 1901, members of the community organized into a body, and received their letters of organization from the Mount Olive Missionary Baptist Church in Ferguson. The organizers were John Davis, Sarah Davis, Rev. Wm. Anderson, Susan Anderson, Dowell Brown, Louise Brown, Grant Edwards, Joe Anderson, Alice Brown, Wade Edwards and Rev. Joseph Armstead. The first church building was built by Rev. Grant Edwards and John Davis, and located on Washington Avenue.

Some of the pastors of the church were Rev. Joseph Armstead, Rev. R. H. D. Williams, Rev. Welb, Rev. Lewis, Rev. Wm. Anderson, Rev. Pink Hopfe, Rev. Walter L. Johnson, Rev. R. F. Heard. The present pastor is Rev. Walter G. Reed.

During the depression of 1929-1933 the church served 11,769 meals to the needy and numbers of families at home. Undernourished children from the public schools were fed.

HISTORY...FRIENDSHIP BAPTIST CHURCH

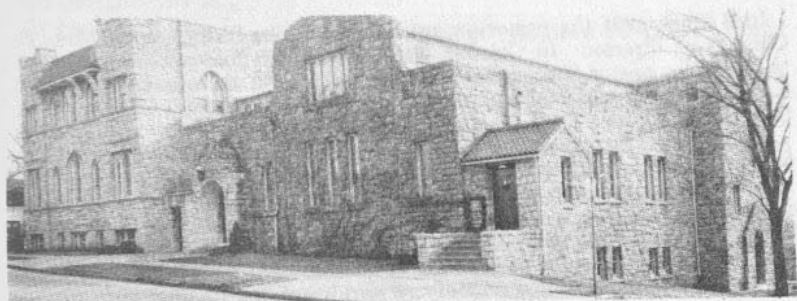
"Down naves of prayer - through aisles
of praise - up altar stairs of song the Church"

The second Sunday in June, 1915 when the Friendship Baptist Church began its dedication of service to God the Creator, formal organization by Rev. J. M. Booker, who was the pastor of Pleasant Green Baptist Church and Moderator of New Era District Association with his deacons, the church was duly named, Friendship Baptist Church.

A tent on the 1400 block of Vine to the beloved red brick at 17th and Tracy was the scene of the pastorate of Rev. G. W. Boyd who in 1918 fell asleep and was laid to rest. He made the request that Rev. Silas Charles Doyle succeed him as pastor. This wish was honored and Rev. Doyle became the second pastor, November 11, 1918 of some 30 or more members.

In the early history three units were functioning, the Sunday School with 3 classes, BYPU, Missionary Society and Choir. The Lyric Hall served as a place of worship for a time. In January of 1939 the flames engulfed the church with total disaster. Services were held in the YMCA and Western Baptist Bible College through generous spirit of Mr. Forest Smith and Rev. C. Richardson.

In December of 1940 the church moved into the Old Scottish Rite Temple at 1024 East 15th Street (Truman Road) November 21, 1941 after 23 years of toil, sacrifice and service Rev. S. C. Doyle went home to be with his Lord. The Deacons of the church with Deacon Emanuel Lisk, chairman along with faithful members served well during the period of a year without a pastor.



The Friendship Missionary Baptist Church was organized in June, 1915, by the late Rev. J. W. Booker. In the life of Friendship pastorates were held by the late Rev. G. W. Boyd, first pastor, the late Rev. S. C. Doyle, and Rev. E. J. Johnson. The present pastor, Rev. I. H. Henderson, Jr., was called to the pastorate in April, 1944. Through the vision of this minister and under the guidance of the Holy Spirit a stone church edifice was purchased December 5, 1958, at 43rd and Montgall, the cost \$186,000.00. Added improvements increased the figure to cover \$200,000.00. The education division of the edifice, an outstanding feature, consists of 47 class rooms and assembly rooms. The membership is most fortunate to have the convenience of three off the street parking areas. The edifice, in a fine residential area, offers boundless opportunities for greater service.



Rev. I. H. Henderson, Jr.



FRIENDSHIP LOOKS TO THE FUTURE

Shown is the New Sanctuary for the future. The structure is to seat 1300. A spacious dining room, additional class rooms, general office, study, chapel for weddings, prayer and meditation. Truly Friendship is building for the future.

In December 1942 the Rev. E. J. Johnson, pastor of Mt. Zion Baptist Church, Sapulpa, Oklahoma accepted the call to lead this church. During his pastorate a mortgage was burned. March, 1944 coming from the Pleasant Green Baptist Church, Nashville, Tennessee where he served from his senior year at American Baptist Theological Seminary and three years prior to the call to Friendship, came Rev. Isaiah H. Henderson, Jr. to accept the pastorate. With him came his family.

There was much progress made in areas of physical improvement spiritual growth with systematic training and study guided by The Committee on Christian Education which was organized in 1951 with pastor as first chairman. In 1956 the church was incorporated through the efforts of Deacon James Epps, Chairman of Trustees, December 5, 1958 the site of the church moved to 43rd and Montgall to Oak Park Christian Church. In 1959 the awarding of scholarships to young people began.

In 1961 the last service held at the Truman Road site, and in the afternoon the church marched to new site.

In August, 1961 the pastor organized the Junior Church with Mrs. Theo Culliver as director. In October, 1961 the church had yet another honor to share, for pastor Henderson became president of the Missionary Baptist State Convention of Missouri, thus becoming Friendship's second pastor, the other being Rev. S. C. Doyle.

In 1964 the church shared into Evangelistic Crusade to Australia with pastor Henderson joining the preaching assignments.

In 1965 the mortgage was burned in special services, thus clearing indebtedness in three years and five months, the oldest and youngest in Church membership shared, Mrs. Anna D. Smith, Mrs. Leola Rogers and Dennis Huddleston, the special vessel used furnished by Mrs. Daisy Payne. In 1966 dedication service of new parking areas.

In 1968 the congregation shared in honor of pastor Henderson elected to Associate-Director General of National Congress, then in 1972 became Director-General.

Several member of the church hold key positions in district, state and national bodies.

In 1970 the church led in sponsoring Friendship Village, a housing development.

With his keen vision and leadership the church is on the verge of building a new sanctuary, Deacon Ben Govan serves as chairman of Trustees and Chairman of Sanctuary Committee; Deacon J. L. Burtis serves as Finance Chairman. This is investing in God's Business.

Isaiah H. Henderson, the last son of three born to Rev. I. H. Henderson, Sr. and Mrs. Elnora Henderson (deceased) is pastor of the Friendship Baptist Church, Kansas City, Missouri and has been since 1944. He is a native of Lexington, Mississippi where he attended elementary school and spent his boyhood days. He graduated from high school at Natchez College, Natchez, Mississippi. Received Bachelor of Arts degree from Jackson College, Jackson, Mississippi (now Jackson State University). Master in Theology from the American Baptist Theological Seminary, Nashville, Tennessee. Continued his studies at Union Theological Seminary, New York City and Central Baptist Theological Seminary, Kansas City, Kansas.

Because of his outstanding service Dr. Henderson has received many honors among them, Doctor of Divinity degree from Natchez College, Natchez, Mississippi and Doctor of Humanities from Western Baptist Bible College.

He is a former pastor of Pleasant Green Baptist Church Nashville, Tennessee, former Moderator of New Era District Association, Kansas City, Missouri. Former president of the Inter-denominational Ministers Alliance; formerly served as a member of Human Relations Commission of Kansas City.

He is denominational representative of (M.I.C.A.) Metropolitan Inter-Church Agency. President Missionary Baptist State Convention of Missouri; An Assistant Secretary of National Baptist Convention U.S.A., Inc. Board member of National Baptist Convention also Life Member of National Baptist Convention U.S.A., Inc. and Director-General of National Baptist Congress of Christian Education.

He has traveled extensively. Some of his travels include attending the Baptist World Alliance in London, England - 1955 and visiting the Holy Land. In 1964 was a member of an evangelistic crusade in Australia.

In 1965 visited the Bahama Islands (Nassau) in the interest of the Foreign Mission Board, National Baptist Convention USA, Inc. 1967 received award from Western Baptist Bible College for outstanding service in Christian Education.

In 1970 again attended the World Baptist Alliance in Tokyo, Japan and made world tour following the Alliance.

Was inspired to work for better housing for his people and in 1970 led his church in sponsoring and building a 144 unit housing development consisting of townhouses, 1-2-3 bedroom apartments.

1972 received Urban Design Award from Municipal Arts Commission of Kansas City, Missouri for Friendship Village, Inc.

1972 received award from the Board of Directors of Friendship Village for devoted leadership and distinguished service. Received award from the Board of Directors of Greater Kansas City Baptist and Community Hospital Association for service rendered in the building of Martin Luther King, Jr. Memorial Hospital.

Received certificate of appreciation for work done in the interest of Christian Education from the Missouri Baptist Sunday School and Training Union Congress.

1975 received the S. N. Vass Award for outstanding achievement in Christian Education from the Sunday School Publishing Board of the National Baptist Convention, U. S. A., Inc.

Dr. Henderson is truly a sincere preacher of the Word. He loves people, has time for everyone. Little children love to come by his study to shake hands with him and help themselves to the candy jar. He and his congregation are looking toward the building of a new sanctuary, which will seat approximately 1300 people. There will be a spacious multi-purpose dining room, additional class rooms, general office, pastor's study, chapel for small weddings, prayer, meditation etc. He is a progressive leader often saying "stay green and grow".

He is an example of what can happen to a life totally dedicated to God and relying upon the leadership of the Holy Spirit.

GALILEE BAPTIST CHURCH

St. Louis, Mo.

The Galilee Baptist Church was organized in 1898 by Reverend "Sin-Killing" Griffin, with the assistance of Rev. Nicholas and John Williams. The church was originally located in a small house at 609 South 2nd Street. The church moved five times and finally settled at its present site of 4300 Delmar Blvd.

Some of the ministers to have succeeded Rev. Griffin were Rev. E. G. Gosby, Rev. Smith, Rev. Watson, Rev. Malachi Owens, and Rev. Wright. The present minister is Rev. Isaac C. Peay, Sr.

NEW BETHEL MISSIONARY BAPTIST CHURCH

Cape Girardeau, Mo.

The precise date upon which the church was organized is uncertain, but due to evidence presented by elderly members, the year 1927 is agreed upon. The church has changed locations several times until it reached its present site of 1507 S. Sprigg Street.

Several pastors to have served New Bethel include Reverends White, Hill, Jackson, Whitefield, Leo Ragland, and Roy Nabors. The present pastor of New Bethel is Rev. W. J. Moore.

THE NEW MT. ZION CHURCH

Members of the New Mt. Zion Church began a church drive to raise money to build a church under the leadership of Rev. Sanford Ellis. Construction of the church began in 1954 and was completed by the Coffey and Camp Lumber Company of Dexter in 1955. In May of 1955 the church was dedicated for worship services. In December of 1958 the corner stone was laid with Masonic Ceremony.

Rev. Sanford Ellis served as pastor until 1965. In 1966 Rev. Otis Howe, Jr. was elected as pastor and served until 1968. In 1969, the present pastor, Rev. Frenchie Brown was elected by the members to serve at New Mt. Zion.

NEWSTEAD AVENUE MISSIONARY BAPTIST CHURCH

St. Louis, Mo.

Newstead Avenue Missionary Baptist Church was organized in December 1930, by Reverend William Harris, Sr., Reverend W. L. Perry and a few other loyal Christians.

The first pastor was Reverend Macon Bell. Other ministers who answered the call of Newstead Church to the pastorate were Rev. S. L. Love, Rev. C. Fields, Rev. R. B. Hayes, Rev. Roy Harris, and Rev. D. W. Titus. The present pastor is Rev. W. A. Scott, who came to Newstead in March, 1960. Under his leadership the Church has completely liquidated all indebtedness, bought a bus, purchased three parking lots, and has accomplished a well planned and executed beautification or renovation program.

PROGRESSIVE BAPTIST CHURCH

Kansas City, Missouri

Early in the fall of 1910, a few of the members met in a business meeting at the Pleasant Valley Baptist Church in Rosedale, Kansas and agreed that we would organize another church, and move to Missouri.

The Tolivers Hall on West 30th Street was rented, and there the Progressive Baptist Church was organized. The Rev. H. E. Strickland was the first pastor. The first Deacons were James Everett, Frank Abernathy, Jessie Royston, James W. Holley, Joe Collins. Sister Florence Powell was the first church clerk.

The following ministers have served as pastors: Rev. J. W. Holley, Rev. J. S. Sutton, Rev. C. L. Versa, Rev. M. H. Huston under his leadership the church moved to 2115 Troost.

In July 1942, Rev. W. A. Sparks was called and he served the church for seven years. The church called Rev. U. S. Hardy, while moving to Kansas City he was killed in an accident. The Rev. A. M. Hudson, Sr. was called as pastor in 1951.

ST. JOHN MISSIONARY BAPTIST CHURCH

Sikeston, Mo.

St John Missionary Baptist Church was organized in 1924 by Rev. Sidney Davis Wood with the assistance of Reverends N. H. Hunter, J. R. Bells, and G. L. Gilbert. St. John has grown from the original five members to a present membership of three hundred.

The congregation had no place to worship except under a walnut tree. Temporary arrangements were made with Mr. Tom Baker to use a vacant house on his farm. Under the leadership of Reverend Woods, a building fund was begun. Those funds built the concrete temple which presently stands at Westgate and Washington Streets.

The church has had several pastors since Reverend Woods resigned. Some of those pastors were Reverend S. M. Gales, Rev. S. D. Woods, Rev. C. H. Cason, Rev. E. Z. Turk, Rev. A. Harris, Rev. C. H. Robinson, and Rev. R. T. Skipp. The present pastor is Rev. J. L. Nabors.

ST. PAUL MISSIONARY BAPTIST CHURCH

Kansas City, Mo.

The St. Paul Missionary Baptist Church was organized in 1889, under the leadership of Rev. McAllen. The church was originally located on 4th Street, between Locust and Cherry Streets, but was later moved to 1812

Highland in 1908 under the pastorage of Rev. Nathaniel Parks. With Rev. C. H. High as its pastor, the church was moved to its present location of 2238 Paseo Blvd. on June 1, 1969.

SKYLIGHT BAPTIST CHURCH

Kansas City, Mo.

In 1891, a few members of the Pleasant Green Baptist Church withdrew from the church and met together in a storeroom on the north side of Independence Avenue and organized the Emmanuel Baptist Church. Rev. R. T. Hoffman was chosen as pastor. Early in 1893, the congregation moved to a store building at Fifth and Charlotte Streets. In 1894, Rev. Counter became the shepherd of the flock. By July 1896, the membership had prospered to such an extent that a new building was necessary to hold the congregation. A new lot was acquired at Six and Charlotte Streets for the construction of a new edifice. Upon the erection of the new building, the name was changed to Pilgrim Baptist Church. Rev. J. W. Hulse became the pastor, but the church split and a large percentage of the members organized the St. Stephen's Baptist Church.

In 1912, Rev. C. C. Calloway became the pastor of Pilgrim Baptist. Under pastor of Woodland in 1929. Under his leadership, the church moved to it's temporary quarters in the Brinks building at 1001 Michigan, until the new building was completed at 1003 Michigan. The name was subsequently changed to Skylight Baptist Church. In December, 1957, the church moved to its present location of 1912 Linwood Blvd.

In 1972, Rev. Alton Metcalf was appointed to serve as assistant pastor, due to the illness of Pastor Wilson. On January 6, 1974, Rev. Wilson was compelled to resign, due to illness, after serving for 45 years. In June, 1974, Rev. T. L. Arnick, became the pastor of Skylight Baptist Church.

THE TRUE VINE MISSIONARY BAPTIST CHURCH

Kansas City, Mo.

The True Vine Missionary Baptist Church was organized February 14, 1928 by Rev. N. D. Kennedy. The church was originally located on the corners of 19th and Highland Streets. The location of the church has changed many times, but it has been situated on its present site since 1963.

Some of the ministers of The True Vine Missionary Baptist Church included Rev. R. E. Holland, Rev. C. O. Banks, and Rev. Elbert Hyche.

UNITY BAPTIST CHURCH

Joplin, Mo.

In 1901 the Unity Baptist Church was formed by uniting two Churches, which had been established in approximately 1881. One of these churches was known as the Second Baptist Church with the late Rev. H. H. Curtis as its pastor, and located at 7th and Kentucky Avenue. The other member of this union was the St. John Baptist Church, that was located on East 2nd Street with the late Rev. W. S. Blake as pastor. After the unification of the two Churches, the name Unity Baptist was suggested by one of the charter members, Mrs. Ida Murray. Worship services were held at the 7th Street location until a storm demolished the building. Services were held for some time in the Jasper County Court House Building until a new edifice was erected at 511 East 7th Street in 1904, as a gift of Thomas Connor. In 1939, the church was rebuilt at its present location of 615 Minnesota when Seventh Street became a marked U.S. Highway.

Several ministers who served as spiritual leaders of Unity Baptist Church were Rev. Vaise, Rev. Fisher, Rev. A. J. Jones, Rev. Tuggle, Rev. J. T. Smith, Rev. Henry Pullum (interim pastor), Rev. C. W. Dawson, and Rev. M. G. Edmondson (interim pastor). The present minister, Rev. Harry Givens came to Unity Baptist in August, 1974.

WEST END MISSIONARY BAPTIST CHURCH Sikeston, Mo.

West End Baptist Church was organized at the city hall in Sikeston in October, 1923. The Church held its first meeting at the home of Mrs. Nellie Williams, with Rev. N. A. Murray as the first pastor. The present site is at the corner of Maude and Fair Streets.

Some of the succeeding ministers were Rev. Thomas, Rev. C. R. Bell, Rev. R. J. Johnson, Rev. L. Thompson, Rev. J. M. Mills, Rev. K. E. Crump, Rev. C. H. Flowers, Rev. J. F. Hawkins, Rev. Edmonson, Rev. T. H. Rankin, Rev. S. V. Holt, Rev. J. M. Blow, and Rev. J. W. Given. In October 1973, Rev. William Hobson became pastor of West End Missionary Baptist.

After many worthwhile improvements, the church was completely destroyed by fire on September 13, 1962. The church temporarily held services in the Lincoln School Building located on Westgate Street, until a new church site was erected. The new church building was completed in April, 1963. The church has remained on the same site since 1963.

WOOD STREET BAPTIST CHURCH Lebanon, Mo.

Prior to December, 1879, the Wood Street Baptist Church was founded in Lebanon, as the First Baptist Church (Colored). The exact date is unknown. On January 10, 1884, the Church purchased its present site from John S. Lingsweiler and his wife, Emma Lingsweiler.

In June, 1953, the present sanctuary was completed under the pastorage of the late Rev. C. E. K. Wright. From May, 1958 to October, 1965, many additions, improvements and renovations took place under the pastorage of Rev. Grant Thomas. With Rev. Earl C. Gilbert as pastor, the Church remodeled the sanctuary and installed carpet in 1968. The outside of the front of the Church was remodeled in the fall of 1972, under the leadership of Rev. Harry F. Givens, its present pastor.

OFFICIAL DIRECTORY OF STATE CONVENTION 1974-1975

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Sedalia, Missouri 63301

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Christian Education
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St. Louis, MO 63113

Sis. Ann E. MoorePresident
Music Department
5217 Page Blvd.
St. Louis, MO 63113

Bro. Melvin SmallsPresident
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Kansas City, MO 64110

Bro. Lyman Parks.....President
 Laymen
 401 West Morgan
 Sedalia, MO 65301

Rev. Fred Johnson.....Chairman
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 5710 Woodlawn
 Kansas City, MO 64128

Dr. Daniel Hughes.....President
 Sunday School and Training Union Congress
 7306 Trenton
 St. Louis, MO 63130

MODERATORS 1975-1976

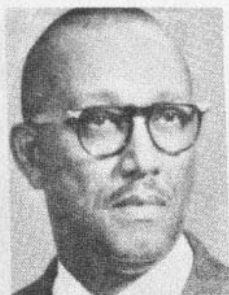
ANTIOCH:	Dr. Neal J. Haynes Webster Groves, MO
BERAN:	Rev. E. D. Johnson St. Louis, MO
CENTRAL:	Rev. David O. Shipley Jefferson City, MO
CHRISTIAN LIBERTY:	Rev. J. L. Nabors Sikeston, MO
FRIENDSHIP:	Rev. Quincy Keeble Brosley, MO
GREATER UNION:	Rev. Virgil Perry St. Louis, MO
GOOD HOPE:	Rev. T. Robinson Kansas City, MO
MID-WEST:	Rev. C. L. Dixon Kansas City, MO
MT. CARMEL:	Rev. Maceo Piggee Fulton, MO
MT. ZION:	Rev. A. J. Clayton Richmond, MO
NEW ERA:	Rev. Claude High Kansas City, MO
NORTH MISSOURI:	Rev. Clay Taite Columbia, MO
NEW TESTAMENT:	Rev. Virto Doss St. Louis, MO
PEMISCOTT-DUNKLIN:	Rev. E. D. Boxley Hayti, MO
SOUTHWEST:	Rev. Harry F. Givens Lebanon, MO
UNITED FELLOWSHIP:	Rev. Earl Miller Berkley, MO



Rev. G. L. Gladney



Dr. R. James Glasco



Rev. W. B. Rouse



Rev. J. M. Baker



Rev. W. L. Rhodes



Rev. Joseph Morgan



Rev. L. D. Pearl



Rev. W. A. Sparks



Rev. Moses Javis



Rev. J. S. Perkins



Rev. R. T. Davis



Rev. R. E. Holland,
Pastor



Rev. A. B. Simmons



Rev. I. T. Moore



Dr. Isaac C. Peay, Sr.,



Rev. Curtis Faulkner



Rev. H. Fortenberry



Rev. R. H. Holmes



Rev. John Devine Howard



Rev. Robert B. Poe



Rev. Smotherson



Rev. William Collins, Jr.



Rev. Elbert Hyche



Rev. C. S. Stamps



Rev. H. C. Eason



Dr. James A. Smith



Rev. W. O. Parker



Moderators of St. Louis Loyal Boosters of the Foreign Mission Board of the National Baptist Convention, USA, Inc. Left to right: Moderator Rev. Earl Johnson of the Berean District; Moderator Rev. Neal J. Haynes of the Antioch District; Moderator Virgil Perry of the Greater Union District; and Rev. William A. Scott, Sr., Pastor of the Newstead Missionary Baptist Church.

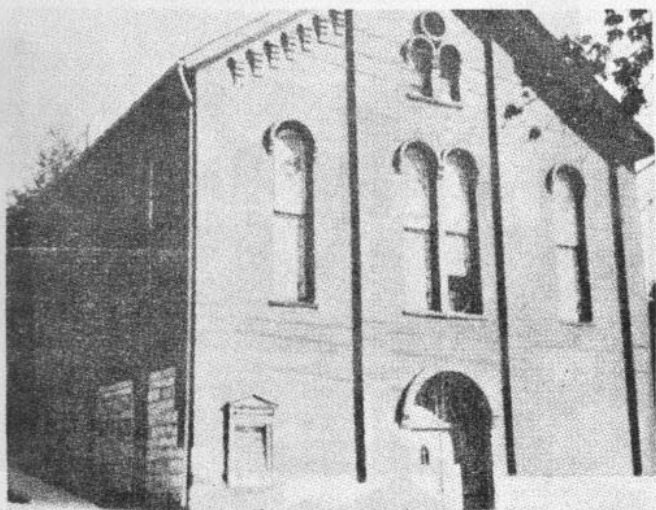


Rev. C. H. High, Sr.

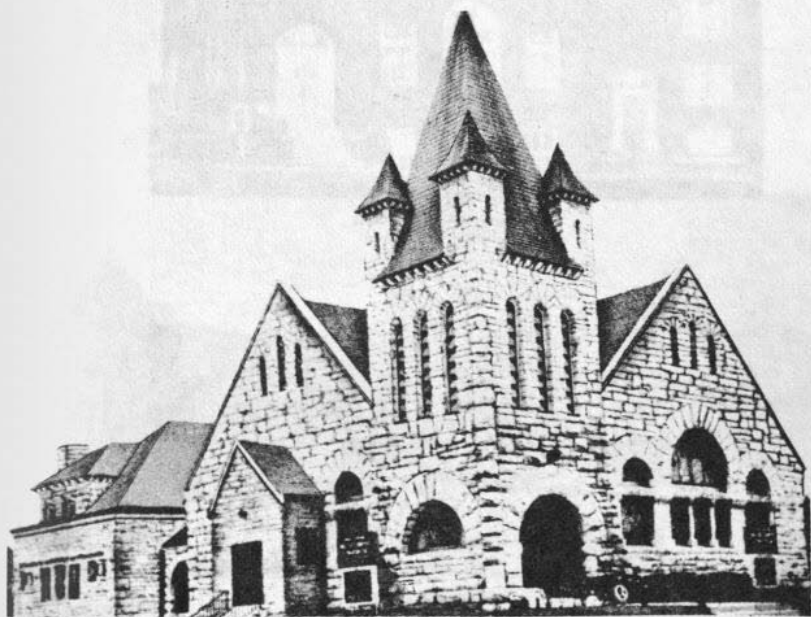


Rev. Buchaman Jones

EIGHTH AND CENTER STREET BAPTIST CHURCH
Hannibal, Missouri



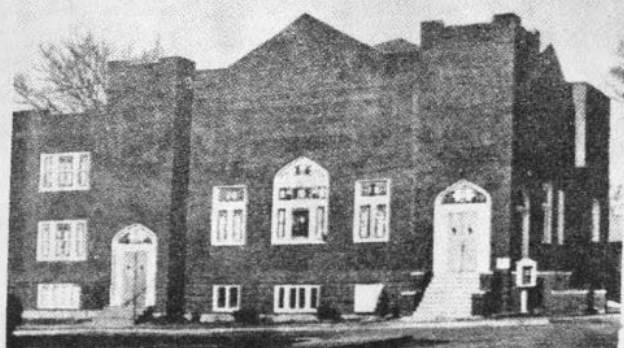
Organized 1853



GALILLEE BAPTIST CHURCH
St. Louis, Missouri



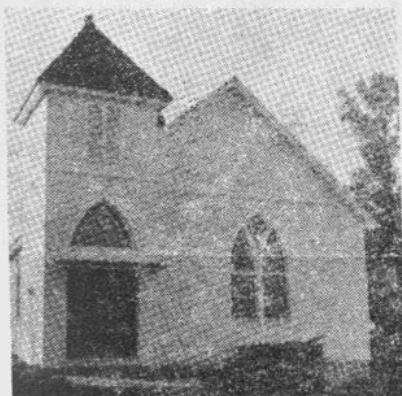
Greater Progressive Baptist Church
Kansas City, Missouri



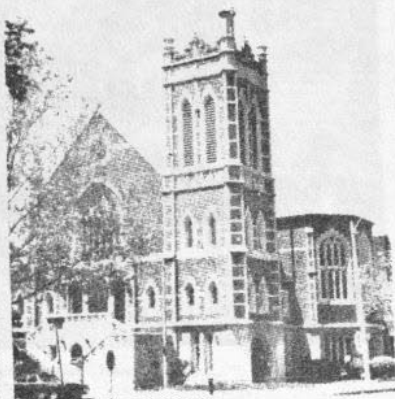
Calvary Baptist Church
Fulton, Missouri



Second Baptist Church
Columbia, Missouri



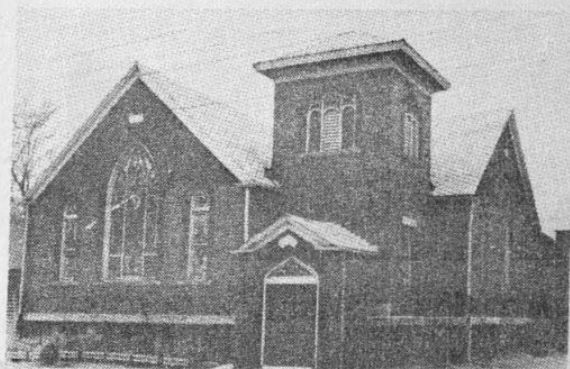
Second Baptist Church
Miami, Missouri



Christ Southern Mission
Baptist Church
St. Louis, Missouri



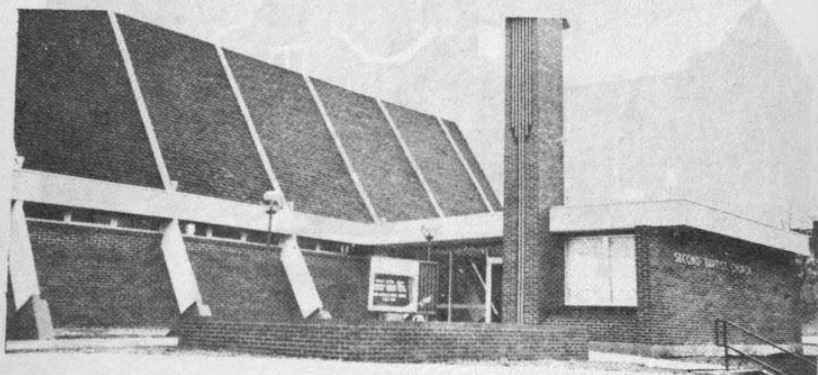
Ward Memorial Baptist Church
Sedalia, Missouri



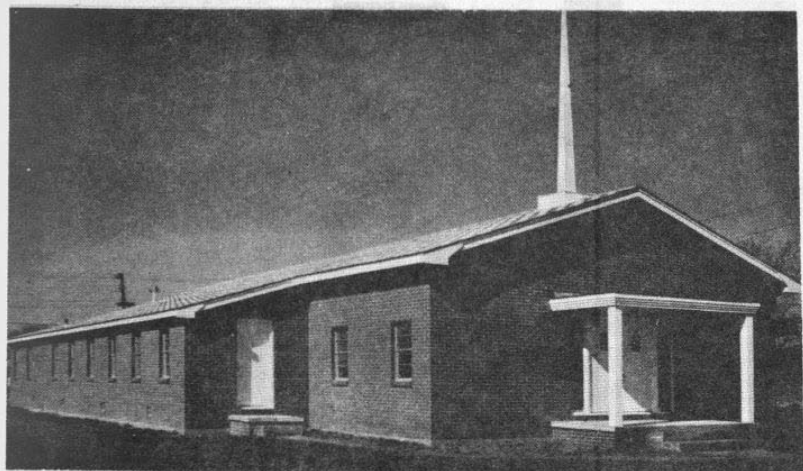
Second Baptist Church
Moberly, Missouri



Mt. Olive Baptist Church
2912 St. Louis Avenue
St. Louis, Missouri



Second Baptist Church
Jefferson City, Missouri



West End Missionary Baptist Church
Sikeston, Missouri



Antioch Baptist Church
St. Louis, Mo.

Antioch Baptist Church
St. Louis, Missouri

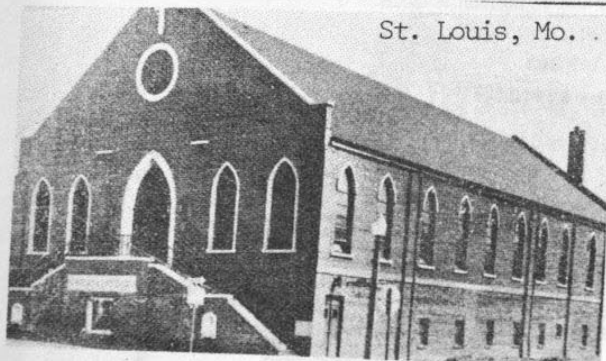
Springfield, Mo.

Washington Avenue
Baptist Church
Springfield, Missouri



St. Louis, Mo.

Newstead Avenue
M. B. Church
St. Louis, Missouri

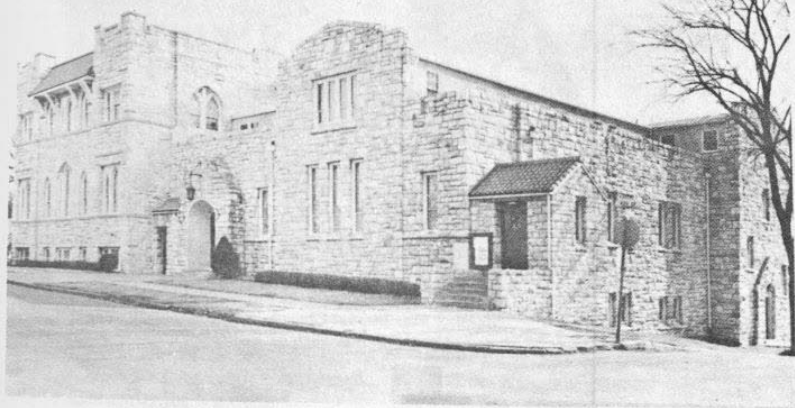


Second Baptist
Church
Lexington,
Missouri



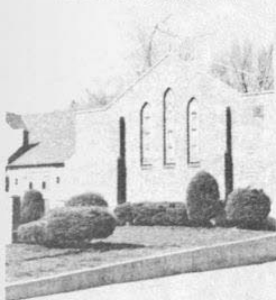
PROPERTY OF UNIV. OF MO.-ST. LOUIS

friendship Baptist Church
Kansas City, Mo.

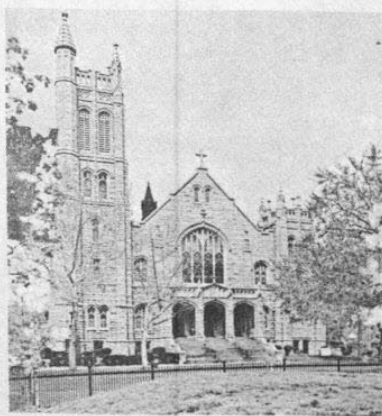


Friendship Baptist Church
Kansas City, Missouri

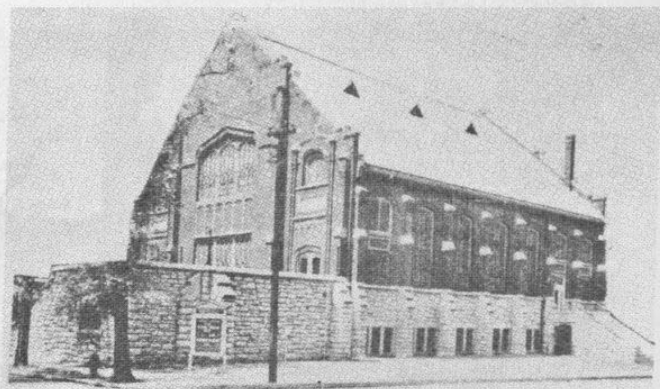
FIRST BAPTIST CHURCH



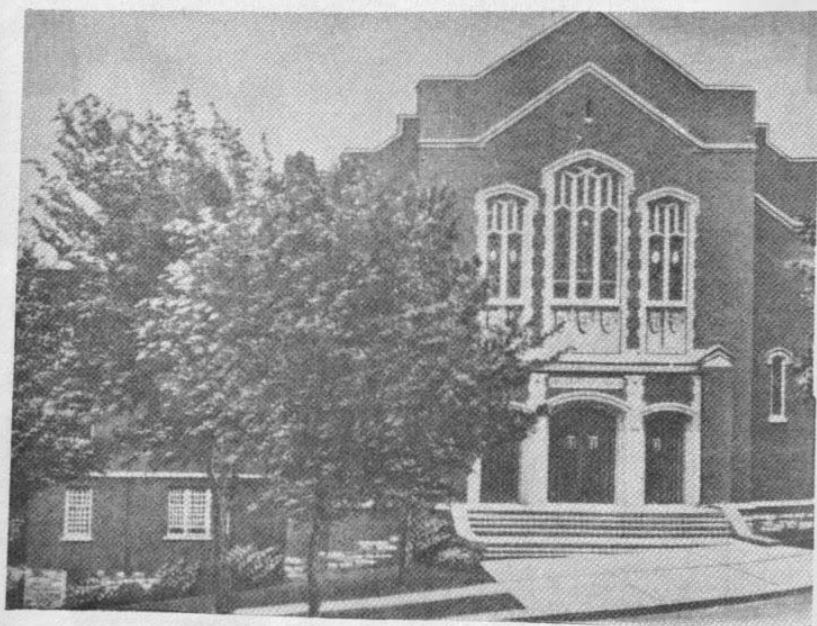
First Baptist Church
Webster Groves, Missouri



Eastern Star Baptist Church
St. Louis, Missouri



Morning Star Baptist Church
Kansas City, Missouri



The Paseo Baptist Church
Kansas City, Missouri

DIRECTORY OF NATIONAL BAPTIST ASSOCIATIONS

1974-76

ANTIOCH DISTRICT BAPTIST ASSOCIATION CHURCH ROLL

CHURCHES	ADDRESS
1. Abyssinia	2126 St. Louis Ave.
2. Antioch	4213 N. Market (W)
3. Bethany	2900 Gamble St.
4. Bethel	1700 Cole St.
5. Bethesda	3014 Warne Ave.
6. Calvary	2822 Dr. M. L. King Dr.
7. Central	2843 Washington Ave.
8. Christ Memorial	206 Emerling Drive
9. Christ So. Mission	5630 Page Blvd.
10. Church of the Good Shepherd	500 N. Kingshighway
11. Community Temple	1373 No. Union
12. East Union	1395 Blackstone Ave.
13. El Bethel	
14. Eternal Light	3950 Carter Ave.
15. First Baptist	304 Meachum Ave.
16. First Baptist	3100 Bell Ave.
17. First Baptist	159 E. Kirkham Ave.
18. Ebenezer	6157 Minerva Ave.
19. Freedonia	8322 Booker, Kinloch
20. Freindly Temple	1488 Belt Ave.
21. Friendship	5221 Mabel Ave.
22. Friendship	5597 Etzel Ave.
23. Gethsamane	826 No. Union Ave.
24. Glory Bound	
25. Good Hope	1914 No. Union Ave.
26. Grace	3104 Airway, Overland, MO
27. Greater Bethany	5547 Robin Ave.
28. Greater Bethlehem	4005 Washington
29. Greater Christ Land	414 Boyle Ave.
30. Greater Fairfax	2945 Green Ave.
31. Greater Mt. Vernon	1445 Webster
32. Greater Nineveh	4126 Fairfax Ave.
33. Greater Providence	1827 No. Taylor
34. Greater Faith	4200 Kossuth Ave.
35. Hopewell	1527 Wagoner Pl.
36. Jerusalem	5590-96 Ridge Ave.
37. King Way	4200 E. Finney
38. Leonard	1220 No. Grand Ave.
39. Liberty	3064 Thomas Street
40. Memorial	4001 Fair Ave.
41. Memorial Tabernacle	5653 Mabel, Kinloch
42. Metropolitan	8325 Mabel, Kinloch
43. Mt. Lebanon	1414 No. Taylor Ave.
44. Mt. Olive	2912 St. Louis Ave.
45. Mt. Sinai	3800 Blaine Ave.
46. Mt. Zion	2765 LaSalle Street
47. New Bethlehem	1260 N. Euclid Ave.
48. New Home	4029 Aldine Ave.

49. New Macedonia	1354 Sample Ave.
50. New North Side	11000 Landsee
51. New Rock	1805 Wagoner Pl.
52. New Salem	1905 Arlington Ave.
53. New Star	5201 Thrush Ave.
54. Newstead	4370 N. Market St.
55. North Galilee	2940 Montgomery St.
56. Pleasant Green	4570 Page Blvd.
57. Prince of Peace	2741 Dayton St.
58. Praetorium	2611 Marcus Ave.
59. Providence	5641 McGuire Ave.
60. Second Baptist	5508 Lyons, Kinloch
61. Star Bethel	3529 N. Jefferson
62. Totally Committed	1411 N. Grand Ave.
63. Tree Of Life	4000 N. 25th St.
64. Trinity Mt. Carmel	1819 Prairie Ave.
65. True Light	2838 Dickson St.
66. Union Mission	2957 Dayton St.
67. West End Mt. Carmel	5877 Bartmer Pl.
68. Union Vine	3501 Evans Ave.
69. West Side	1314 Marcus & Page Blvd.
70. Zion Springs	3044 Arlington Ave.
71. Zion Temple	2735 Thomas Street
72. Zion Wheel	4279 Sacramento Ave.
73. Greater Leonard	2501 N. 11 St.
74. First Baptist	5844 Monroe Ave., Kinloch

*(Denotes Added Churches)

AUXILIARY PRESIDENTS:

S.S.T.U.

W.H.E. & F.M.

Choir & Choruses

Ushers & Health Units

Ministers Wives & Widows

Laymen

Brother James Price

Sister Emma Peppers

Sister Edna Hendricks

Sister Vivian Crane

Sister Rosabell Shaffer

Brother John W. Towns

Rev. Dr. N. J. Haynes, Moderator

Rev. Harvey Berry, Missionary

Rev. W. E. W. Brown, Indoctrinator

Mrs. Lucille C. Brown, Rec. Secy.

Mrs. Pearl R. Dement, Corr. Secy.

Mrs. Allie Taylor, Pianist

Rev. Ernest Williams, Treasurer

Rev. Wm. Montgomery, Assoc. Missionary

*Bethlehem, St. Louis, Mo., N New Hope, Brentwood, Mo.

BEREAN MISSIONARY DISTRICT CHURCHES

Bridgeton Baptist
327 Hall Ave.
Hazelwood, Missouri

Burning Bush Baptist
1925 N. Sarah St.
St. Louis, Missouri

Clayton Baptist
2801 N. Union
St. Louis, Missouri

Compton Hill Baptist
3141 LaSalle
St. Louis, Missouri

Eastern Star Baptist
3117 St. Louis Ave.
St. Louis, Missouri

Evergreen Baptist
3220 Hickory St.
St. Louis, Missouri

Fifth Baptist
6520 Joseph St.
Pagedale, Missouri

First Baptist Creve Coeur
1553 Creve Coeur Mill Rd.
Creve Coeur, Missouri

First Baptist Robertson
356 Woodlawn
Hazelwood, Missouri

First Baptist Valley Park
732 Marshall Rd.
St. Louis, Missouri

Galilee Baptist
4300 Delmar Blvd.
St. Louis, Missouri

Greater Mt. Ararat Baptist
2938 N. Newstead
St. Louis, Missouri

Greater Progressive Baptist
3917 N. Taylor
St. Louis, Missouri

Greater Union Baptist
3879 Windsor Pl.
St. Louis, Missouri

Harrison Ave. Baptist
355 S. Harrison Ave.
St. Louis, Missouri

Mercy Seat Baptist
4424 Washington
St. Louis, Missouri

True Vine Baptist
Mississippi Ave.
St. Louis, Missouri

Monumental Baptist
4368 Page
St. Louis, Missouri

Morning Star Baptist
2614 Dickson
St. Louis, Missouri

Metropolitan Baptist
5300 Helen
Jennings, Missouri

Musick Baptist
Maryland Heights, Missouri

Mt. Bethel Baptist
1524-26 Belt Ave.
St. Louis, Missouri

Mt. Esther Baptist
4720 Greer Ave.
St. Louis, Missouri

Mt. Gideon Baptist
Etsel Ave.
St. Louis, Missouri

Mt. Hermon Baptist
5588 Easton Ave.
St. Louis, Missouri

Mt. Zion Baptist
Richmond Hgts.

Mt. Zion Baptist
St. Charles, Missouri

Mt. Zion Baptist
6403 Ridge
Wellston, Missouri

New Canaan Baptist
5607 Martin Luther King
St. Louis, Missouri

New Macedonia Baptist
3721 Cass
St. Louis, Missouri

Oak Grove Baptist
3900 Greer Ave.
St. Louis, Missouri

Old Community Baptist
238 W. Kirkham
St. Louis, Missouri

Olivet Baptist
6166 Delmar Blvd.
St. Louis, Missouri

Pattison Baptist
537 DeBaliviere
St. Louis, Missouri

Pilgrim Emanuel Baptist
4204 Lexington Ave.
St. Louis, Missouri

Pleasant Grove Baptist

New White Stone Baptist
1726 Goode Ave.
St. Louis, Missouri

St. Luke Memorial Baptist
3619 Finney
St. Louis, Missouri

The Community Baptist
4341 Shreve Ave.
St. Louis, Missouri

Thessalonian Baptist
3105 Cass Ave.
St. Louis, Missouri

Union Tabernacle Baptist
618 N. Newstead
St. Louis, Missouri

Unity Baptist
328 Taylor Ave.
Kirkwood, Missouri

Washington Tabernacle Baptist
3200 Washington
St. Louis, Missouri

Zion Travelers Baptist
1444 Goodfellow
St. Louis, Missouri

CENTRAL DISTRICT CHURCHES

Second Baptist
Mayview, Missouri

Shiloh
Warrensburg, Missouri

Mt. Olive
Marshall, Missouri

Ward's Memorial
Sedalia, Missouri

Second Baptist
Jefferson City, Missouri

Second Baptist
Salter, Missouri

Second Baptist
Lexington, Missouri

Prairie Grove
Tipton, Missouri

St. Paul
Higginsville, Missouri

New Salem
Southeast Boonville, Missouri

Second Baptist
Versailles, Missouri

Ebenezer
California, Missouri

Second Baptist
Clinton, Missouri

Second Baptist
Miami, Missouri

Second Baptist
Odessa, Missouri

St. James
New Franklin, Missouri

Mount Zion
Bunceton, Missouri

Mount Nebo, Second
Rocheport, Missouri

First Baptist
Montserratt, Missouri

Second Baptist
Windsor, Missouri

Pleasant Hill
Clarks Fork, Missouri

New Salem
Gooch Mill, Missouri

Splice Creek
Prairie Home, Missouri

Second Baptist
Waverly, Missouri

Second Baptist
Dover, Missouri

Morgan Street
Boonville, Missouri

Second Baptist
Khobnoster, Missouri

CHRISTIAN LIBERTY DISTRICT CHURCHES

Bethlehem Church
East of Charleston, MO

Fellowship Church
Route 1
Benton, Missouri

Mt. Eria Church
Route 1
East Prairie, Missouri

Mt. Olive Church
Lilbourn, Missouri

First Church
Catron, Missouri

Green Chapel
RFD
Sikeston, Missouri

Holly Grove
Wyatt, Missouri

Mount Hope Church
Route 1 Box 255
Charleston, Missouri

Mt. Zion Church
Gray Ridge, Missouri

Mt. Zion Church
Medley, Missouri

Morning Star Church
Route 1
Bell City, Missouri

New Home Church
RFD 1
Painton, Missouri

New Morning Church
Route 1
Benton, Missouri

Pilgrim Rest Church #2
RFD
Bell City, Missouri

St. John Church
Corner North and Westgate
Sikeston, Missouri

Summers Hill Church
Matthews, Missouri

Macedonia Church
Dielstadt, Missouri

Morning Star Church
Alfalfa Center
Wyatt, Missouri

New Hope Church
Route 1
East Prairie, Missouri

Pilgrim Rest Church
Canalou, Missouri

Roseland Church
RFD
Matthews, Missouri

St. Paul Church
Henson, Missouri

Sweet Home Church
Wyatt, Missouri

*Westend Church, Sikeston, Mo.

FRIENDSHIP CONSOLIDATED DISTRICT CHURCHES

Mt. Moriah Church
Hemphill, Missouri

Mt. Calvary Church
Parma, Missouri

Zion Rock Church
Portageville, Missouri

Friendship Church
R.F.D. 5
Poplar Bluff, Missouri

Cedar Street Church
Cedar Street
Hayti, Missouri

Mt. Olive Church
LaForge, Missouri

El Bethel Church
Neelyville, Missouri

Central Baptist Church
Rt. 1
Hayti, Missouri

Morning Star Church
Broseley, Missouri

Northside Church
North Vandeventer
Kennett, Missouri

Mt. Olive Church
Maple Street
Hayti, Missouri

Mt. Olive Church
208 Missouri Street
New Madrid, Missouri

Travelers Rest Church
214 Alabama Street
Sikeston, Missouri

12th Street Church
Caruthersville, Missouri

New Salem Church
Rt. 1
Portageville, Missouri

Good Hope Church
Marston, Missouri

Pleasant Grove Church
Rt. 2
Portageville, Missouri

Pilgrim Rest Church
P.O. Box 32
Lilbourn, Missouri

New Jerusalem Church
China Street
Poplar Bluff, Missouri

Macedonia Church
Malden, Missouri

New Morning Star Church
Box 71
Neelyville, Missouri

Friendship Church
Neelyville, Missouri

Conley Grove Church
Star Route
Neelyville, Missouri

Pleasant Grove Church
Harvielle, Missouri

Mt. Carmel Church
1405½ West Avenue
Caruthersville, Missouri

New Prospect Church

Macedonia Church

First Church of Rush Ridge
Wyatt, Missouri

St. Paul Church

Mercy Seat Church

Pleasant Hill Church
913 Garfield
Poplar Bluff, Missouri

Central Church
1023 Alice Street
Poplar Bluff, Missouri

Loving Church
R.F.D.
Caruthersville, Missouri

Robinson Chapel
Kewanee, Missouri

New Mt. Zion Church
Rt. 1
Parma, Missouri

Westend Church
Maud and Fair Streets
Sikeston, Missouri

Shiloh Church
306 Brooklyn
Charleston, Missouri

GREATER UNION DISTRICT ASSN. CHURCHES

Evening Tide
1718 North Taylor Ave.
St. Louis, Missouri

Faith Baptist Church
4601 Natural Bridge
St. Louis, Missouri

Greater Shiloh
1919 Bacon St.
St. Louis, Missouri

Mt. Bethany
5920 Cote Brillante Ave.
St. Louis, Missouri

New Morning Star
6141 Minerva
St. Louis, Missouri

*Greater Rising Star
St. Louis, Mo.

*Morning View
St. Louis, Mo.

*Oak Grove
East St. Louis, IL

*Truelight
St. Louis, Mo.

MIDWEST DISTRICT ASSOCIATION CHURCHES

Bethetha Baptist Church
5800 E. 35th St. Terrace
Kansas City, Missouri

Community Progressive Baptist Church
1221 East 17th
Kansas City, Missouri

East Side New Hope Baptist Church
2901 Garfield
Kansas City, Missouri

Gelatian Baptist Church
1532 Tracy
Kansas City, Missouri

Mount Tabor Baptist Church
2034 Agnes
Kansas City, Missouri

New Light Baptist Church
4228 Agnes
Kansas City, Missouri

Starlight Baptist Church
2844 Askew
Kansas City, Missouri

United Baptist Church
3501 Michigan
Kansas City, Missouri

*Bethesda
Kansas City, Mo.

*Genesis
Kansas City, Mo.

*Mt. Sinai
Kansas City, Kansas

*Straightway
Kansas City, Mo.

*Travlers Rest
Kansas City, Mo.

MT. CARMEL DISTRICT ASSOCIATION CHURCHES

Second Church
Auxvasse, Missouri

First Church
Ashley, Missouri

Lost Creek
Elsberry, Missouri

Green Chapel
Clarksville, Missouri

Maryland Street
Louisiana, Missouri

New Florence Church

Mt. Ayre
Eolia, Missouri

Friendship
Columbia, Missouri

Log Providence
Columbia, Missouri

Old Richland Church
Fulton, Missouri

New Richland Church
Fulton, Missouri

Second
Vandalia, Missouri

First Church
Versailles, Missouri

Second Church
Mayview, Missouri

Mt. Leonard Baptist Church

Pleasant Hill
Auxvasse, Missouri

Mt. Olive
Centralia, Missouri

Pleasant Valley
Troy, Missouri

Mt. Ayre
Edgewood, Missouri

White Rose
Bowling Green, Missouri

First Church
Eolia, Missouri

Mt. Hope
Columbia, Missouri

Sugar Grove
Columbia, Missouri

Second Church
Columbia, Missouri

Crow's Fork Church
Fulton, Missouri

Calvary Church
Fulton, Missouri

Second
Mexico, Missouri

Second Church
Dover, Missouri

Mt. Hermon Church
Nelson, Missouri

Mt. Celestial
McBaine, Missouri

St. John's White Chapel
Montgomery City, Missouri

New Mt. Zion
Martinsburg, Missouri

Mt. Vernon
Holts Summit, Missouri

St. Paul
Wellsville, Missouri

Progressive
Columbia, Missouri

MT. ZION DISTRICT CHURCHES

Ebenezer Baptist Church
Armstrong, Missouri

First Baptist Church
Brunswick, Missouri

First Baptist Church
Brookfield, Missouri

Virginia Street Baptist Church
Carrollton, Missouri

Mt. Zion Baptist Church
Chillicothe, Missouri

First Baptist Church
Dalton, Missouri

Second Baptist Church
Dewitt, Missouri

Main Street Baptist Church
Excelsior Springs, Missouri

Second Church
Fayette, Missouri

First Baptist Church
Forest Green, Missouri

Second Baptist Church
Keytesville, Missouri

Pilgrim Rest Baptist Church
Glasgow, Missouri

Second Baptist Church
Plattsburg, Missouri

First Baptist - Mt. Zion
Liberty, Missouri

Second Baptist Church
Linneus, Missouri

Second Baptist Church
Marceline, Missouri

Pilgrim Rest Baptist Church
Moberly, Missouri

Gentry Street Baptist Church
Meadville, Missouri

Mt. Washington Baptist Church
Parkville, Missouri

Second Baptist Church
Platte City, Missouri

Second Baptist Church
Richmond, Missouri

Second Baptist Church
Salisbury, Missouri

First Baptist Mt. Union Church
St. Joseph, Missouri

New Hope Baptist Church

St. Francis Baptist Church
St. Joseph, Mo.

First Baptist Church
Triplett, Missouri

Trinity Baptist Church
St. Joseph, Missouri

NEW ERA DISTRICT ASSOCIATION CHURCHES

Bethany Baptist Church
2216 E. 13th
Kansas City, Missouri

Canaan Missionary Baptist Church
3745 Chestnut
Kansas City, Missouri

Corinthian Baptist Church
2455 Prospect
Kansas City, Missouri

East Side Baptist Church
2400 Norton Street
Kansas City, Missouri

Friendship Baptist Church
2701 East 43rd
Kansas City, Missouri

Greenwood Baptist Church
1750 Belleview
Kansas City, Missouri

Memorial Baptist Church
2115 Troost
Kansas City, Missouri

Morning Star Baptist Church
2411 East 27th
Kansas City, Missouri

Palestine Baptist Church
1517 N. Main Street
Independence, Missouri

Pleasant Green Baptist Church
30th Street at Benton Blvd.
Kansas City, Missouri

Paseo Baptist Church
2501 Paseo Blvd.
Kansas City, Missouri

Progressive Baptist Church
3826 E. 63rd Street
Kansas City, Missouri

So. Side-First Baptist Church
5710 Woodlawn
Kansas City, Missouri

St. Paul Baptist Church
3609 College
Kansas City, Missouri

Spruce-St. Matt. Baptist Church
2208 E. 55th
Kansas City, Missouri

Sunrise Baptist Church
4445 Chestnut Street
Kansas City, Missouri

Skylight Baptist Church
1912 Linwood
Kansas City, Missouri

St. James Baptist Church
508 W. 43rd Street
Kansas City, Missouri

St. Peters Baptist Church
2114 E. 38 Terrace
Kansas City, Missouri

Truevine Baptist Church
2432 Benton
Kansas City, Missouri

Westminister Baptist Church
4105 South Benton
Kansas City, Missouri

Fellowship Baptist Church
7108 Prospect
Kansas City, Missouri

Greater Faith Baptist Church
2418 Swope Parkway
Kansas City, Missouri

Highland Baptist Church
2621 Benton Blvd.
Kansas City, Missouri

Mt. Transfiguration
507 Agnes
Kansas City, Missouri

New Hope Baptist Church
2928 Summit
Kansas City, Missouri

New Zion Baptist Church
43rd & Garfield
Kansas City, Missouri

Olive Street Baptist Church
2500 Jackson
Kansas City, Missouri

Pilgrim Rest Baptist Church
3350 Hardesty
Kansas City, Missouri

Rightway Baptist Church
4930 E. 39th
Kansas City, Missouri

Rock of Ages Baptist Church
2610 Indiana
Kansas City, Missouri

St. James-East Baptist Church
2310 Prospect
Kansas City, Missouri

St. Peters
3405 Prospect
Kansas City, Missouri

Southside Baptist Church
2015 E. 50th
Kansas City, Missouri

Second Baptist Church
116 E. Whiteoak
Independence, Missouri

NORTH MISSOURI CHURCHES

2nd Baptist
Huntsville, Missouri

8th & Center
Hannibal, Missouri

2nd Baptist
Moberly, Missouri

Park Chapel
Palmyra, Missouri

Ruby St.
Macon, Missouri

Green Chapel
LaGrange, Missouri

2nd Baptist
Shelbina, Missouri

Mt. Olive
LaBelle, Missouri

Mt. Zion
Hunnewell, Missouri

2nd Baptist
Canton, Missouri

2nd Baptist
Monroe City, Missouri

Pilgrim Rest
Keokuk, Missouri

Helping Hand
Hannibal, Missouri

*2nd Baptist
Columbia, Mo.

PEMISCOT DUNKLIN ASSOCIATION CHURCHES

Bethlehem Church
Swift, Missouri

Oak Grove Church
P.O. Box 107
Holland, Missouri

Friendship Church
Rt. 2
Steele, Missouri

River View Church
Wardell, Missouri

Mt. Carmel Church
Concord, Missouri

St. Matthew Church
Rt. 3
Steele, Missouri

Morning Star Church
Steele, Missouri

St. John Church
Pascola, Missouri

Rising Star Church
Deering, Missouri

Shady Grove Church
Rt. 3
Steele, Missouri

Mt. Zion Church
P.O. Box 18
Hayti, Missouri

St. Paul Missionary Church
East 20th Street
Caruthersville, Missouri

Zion Grove Church
N. Goldsmith
Malden, Missouri

United Baptist Church
Gobler, Missouri

King's Chapel
Rt. 3
Steele, Missouri

Clover Hill Church
Rt. 1
Wardell, Missouri

New Light Church
R.F.D. 5
Poplar Bluff, Missouri

First (N.B.) Church
Greemway Street
Steele, Missouri

St. Paul Missionary Church
Rt. 3
Steele, Missouri

St. Paul Church
Wardell, Missouri

Macedonia Church
Rt. 1
Steele, Missouri

Zion Rock Church

Pleasant Grove Church
Rt. 1
Caruthersville, Missouri

Simmon's Grove Church
Micola, Missouri

Golden Light Church
Rt. 1
Caruthersville, Missouri

*Morning Star
Franklin, Blytheville, Ark.

*St. Paul
Franklin, Blytheville, Ark.

SOUTHWEST BAPTIST ASSOCIATION CHURCHES

Unity Baptist Church
615 Minnesota
Joplin, Missouri

Shiloh Baptist Church
Joplin, Missouri

Washington Avenue Baptist Church
729 Washington Avenue
Springfield, Missouri

Metropolitan Baptist Church
Springfield, Missouri

Mt. Eagle Baptist Church
1000 East McDaniel Street
Springfield, Missouri

Second Baptist Church
Heosho, Missouri

Mt. Olive Baptist Church
West Plains, Missouri

Wood Street Baptist Church
Lebanon, Missouri

Second Baptist Church
Carthage, Missouri

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APPENDIX I, PART I
A SERMON OF THE LIFE, CHARACTER,
AND
DEATH OF REV. JOHN B. MEACHUM

"I would not live alway." --Job, vii, 16.

We have assembled this day, my dear brethren and sisters, to discharge what is in some respects a melancholy and painful duty. Death, the last enemy has entered our cherished circle and stricken down, in the midst of his usefulness, one of the oldest of our ministers. Our beloved and much lamented father in the Gospel, Eld. John Berry Meachum now sleeps in the silent tomb. In compliance with my sense of duty to our deceased father, I have set apart this day to impress, if I may, upon your hearts the solemn considerations this event is so well calculated to awaken. It is to me a sorrowful privilege, to mingle my sympathies with yours, and those of the bereaved widow, and of the congregation over which he had the honor to preside for more than twenty-nine years; while we perform these last sad testimonies of respect to the memory of an associate dear to all of our hearts.

Father Meachum was an intrepid leader of Israel's hosts. He was ready to "every good word and work." We thought not of his departure, and knew not ourselves how much we loved him, until he was snatched from us so suddenly, by the resistless hand of death. He has gone, but thank God, he was ready and duly prepared for a change of worlds. If, in his life-time there was any one sentiment which he cherished in his heart more than another, it was that contained in the text "I would not live alway."

Let us for a moment meditate upon the import of those words, and obtain the instructions this expression was designed to communicate.

When the author of this text, the good old Patriarch, exclaimed "I would not live alway," he intended, doubtless, to assert that to those prepared for a better, the continuation of the present life beyond ordinary limits, ought not to be desired. **Death** to the Child of God, becomes **desirable**.

There is no instinct more abiding than the love of life. It pervades the heart of man. It is not a sinful feeling. On the contrary, it is highly reasonable and proper, since it prevents us from exposing ourselves unnecessarily to death.

Moreover, those dependent upon us, have a right to our continued assistance, as long as it can be preserved. Our love and affection to our families and friends, and all the duties we owe to them, mingle with the natural love of life, and fix the desire for its continuance.

Our careful preservation of life, is then not an instinct only, but an imperative duty. All natural and religious ends being severed by this strong instinct, it would not any longer attach us to this world. It is our privilege to be prepared for a better life, and by Divine assistance, able then to welcome cheerfully, the "pale horse" and his rider, which are sent as messengers to call us from this to a better world.

But the question may arise among some of my audience, like this, "Is such a state of mind attainable? can any one ever say with cheerful resignation, 'Come Lord Jesus, come quickly;' 'I would not live alway,' 'O grave where is thy victory?' 'O death where is thy sting?' 'Thanks be to God that giveth us the victory,' " Ec. All which expressions go to show the same sentiments and feelings possessed equally alike by Job and the Apostles.

Religion, and religion alone reveals the principle by which, when at a proper period we may conquer the love of life, and achieve a complete victory over death. Grave always destroys the sting of the monster, and the

loathsomeness of the tomb, and inspires us with a "desire to depart and be with Christ, which is far better."

"I would not live alway-no, welcome the tomb,
Since Jesus has lain there, I dread not its gloom."

When having, as did our venerable father, acted well our part, and finished the work assigned us here, we turn our thoughts beyond the grave to those joys there alone to be enjoyed. Thus you see the death of the Christian becomes desirable. He enters the "valley and shadow of death," undismayed, unterrified, with the Divine rod and staff to guide him through its dark domain to the portals of everlasting felicity.

Death to the Christian, in the first place, will soon become desirable on account merely of physical infirmity. Holy beings do not suffer, they cannot suffer, they cannot die. We should have enjoyed in this world health and unfading youth forever, for anything we know to the contrary, but for sin. "By one man sin entered the world, and death by sin, and so death passed upon all men for that all have sinned." We are fallen. Depravity rankles in our heart. Our character and destiny are the reverse of what they would otherwise have been. The history of all men, all fallen beings is substantially the same. "Man that is born of woman is of few days and full of trouble." He struggles through childhood and youth towards maturity, the world becomes all music to his ear and beauty to his eye. Its joy seduces him as he passes through the scenes of youth and the duties of after life.

Time rapidly flies away and age gradually steals upon him; his cheeks are furrowed; his eyes become dim; his head becomes white with the frosts of many winters; he bends under the weight of years; his vigor is gone; his enjoyments are greatly abridged; his friends and associates one after another depart away; other generations have arisen around him; he has no more of the same familiar society here; he is a "Stranger in his own house;" infirmities press upon him; life becomes a burthen; the poor old man! tottering as he stands before him!! he raises his sightless eyeballs towards heaven, stretches forth his feeble hands, and with a trembling voice exclaims:

" 'I would not live alway; I ask not to stay

Where storm after storm dashes dark o'er the way!'"

Death to the Christian is desirable, because, secondly-knowledge to a greater extent is desirable, and is necessary to the perfection of our being; and that cannot be obtained in this present life. "Now we see through a glass darkly, but then we shall see face to face-now we know only in part, but then shall know even as also we are know." Our present knowledge of all things is exceedingly limited. Our knowledge of God, the Father, the Son and Holy Ghost, is very imperfect. The works of creation give us some glimpses of his perfections, and the kingdom of his grace affords us still higher developments, but so vast is the field of knowledge, and so feeble our present powers, that we are comparatively in darkness. "Who by searching can find out God? who can know the Almighty to perfection?" But when death shall release us of the flesh, and we shall stand in the presence of the King of Kings, so enlarged will be our conception, and so exalted our place on high, that we shall see God as he is, and then say in the language of the Psalmist: "I shall be satisfied when I awake in thy likeness." And oh, that assimilating sight! Then shall we be like him, for we shall see him as he is." O! to gaze upon that head that "bowed"-ah, that "bowed" as no head ever bowed, when he exclaimed: "It is finished!"--and gave up the ghost.

Now, all his dispensations are wrapped in mystery; of this fact how striking an illustration have we in the painful event which has called us together to-day. Such a providence we cannot now comprehend. But the state to which death introduces us will explain this, and all other mysteries. Who

then would live alway? destitute of such glorious knowledge as we may anticipate in the heavenly state above, as just hinted at. "Eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for those that love him."

Death is desirable to the Christian, thirdly, because in this life his happiness is necessarily incomplete. Look at the sources from which the worldling looks for happiness; Riches, Fame, Greatness, and Power, and the gratification of all the natural appetites. But how inadequate are all, or any of these, to produce the desired effect. But suppose it were in our power to accomplish and possess all we desired, how uncertain the tenure by which they are held? Soon we ourselves are to be called hence and leave them all. For example, Herod, after he had killed James the servant of God, and imprisoned Peter-exalted himself, but no sooner had he issued his proclamation, than the angel of death smote him, and his body became a prey of the dogs. We have wants that power, fame or wealth cannot satisfy. There are woes they cannot alleviate, anxieties they cannot dispel.

The man who enjoys all the pleasures the world can give is far less happy than the most obscure of the Saints of God. Prosperity crowned almost all the enterprizes that our departed Brother engaged in while he lived. Friends ardent and sincere, surrounded him on every hand. As an old resident and citizen of this growing and enterprizing community, the estimation in which he was held was expressed by the sympathies of the solemn multitudes filling 130 carriages and crowds on foot besides, who accompanied his remains to their last resting place in Bellefontaine Cemetery on the 21st of February last. But notwithstanding all this—the good man may have no lack of worldly prosperity—friends tried and true may be found in every circle in which he moves—he may have a world-wide reputation that never can wear out—and yet he may have such a sight and foretaste of the "better good to come" as that he can consistently and sincerely say "I would not live alway."

The Christian is not of this world, that he should be dependent upon its pleasures or joys, or that he should fear to leave its shores. They are confident of their interest in God personally while in this world, still their happiness is in complete. Clouds often overshadow their spiritual horizon; as travellers they have not reached their homes. "While we are at home in the body we are absent from the Lord." As soldiers they are in the field of carnage and war in an enemy's land. "Many are the afflictions of the righteous" from all these the hand of death painful as it may be, relieves us, and brings us immediately into the presence of our Lord, where

"No chilling winds or poisonous breath

"Can reach that healthful shore;

"Sickness and sorrow pain and death

"Are felt and feared no more."

If our happiness cannot be complete until we go from this world, death therefore to the child of God cannot be otherwise than very desirable.

The man of God can truly say "I would not live alway." Fourthly. For while he is in this life he is separated from the best society. There are truly in this world, notwithstanding all of their imperfections, some generous hearts, high and heavenly communions, joyful associations. But how after do they change, into streams of bitterness? While in heaven no such things ever occur. But we shall behold that great number which no man can number who have washed their robes and made them white in the blood of the Lamb; the Patriarchs, the Prophets, Apostles; the Martyrs and all the Saints that have preceded us

"Part of the host have crossed the flood

And part are crossing now."

Our old friends and relations, our fellow-servants and in the midst of them all Jesus Christ, our Elder Brother, clothed in the flesh, with the

prints of the nails in his blessed hands and feet and the mark of the spear in his side—now “I would not live away” absent from such an assembly as this!

“O who would live away from his God,
Away from you Heaven that blissful abode
Where rivers of pleasure flow o’er the bright plains,
And the noon-tide of glory eternally reigns.”

But there is another reason why death is desirable to the Christian in this world, he is imperfect in every respect and must look to another for deliverance from all his imperfections. To be free from sin and perfect in holiness, is the constant desire of every renewed soul. But oh! how far short of this does he find himself in this world? Passions will remain and arise betimes and reign in the bosom for awhile, and to use the language of Paul “when I would do good evil is present,” and our spiritual advancement is retarded by such impediments as these being in their way, and often, yea very often do they exclaim with David “O that I had wings like a Dove, then would I fly away and be at rest.” It is true grace has been conferred, but we have not as yet achieved victory, we are in the battle field, the enemy’s artillery is heard, his darts are felt; and nothing but the armor, the “whole armor,” keeps them from penetrating. But death will close the conflict, unlock the door of the clay tenement and let the imprisoned soul enjoy its desired liberty. Thus I have hinted at some of the many reasons why death is desirable to the Christian. Our much lamented Brother Meachum, taken so sudden and unexpectedly away from us as he was, if he could have been permitted to speak in his last moments, would have expressed the language of our text from the bottom of his heart “I would not live away.”

And now in conclusion, I will give a short history of the life of our lamented Father and Brother in the gospel as I promised on the day of his burial. He was born in the State of Virginia, Goochland County, on the 3rd of May, 1789. He lived at the time of his death sixty-four years, nine months and fifteen days. He was born the property of Mr. Paul Meachum. The family to which he belonged moved to the State of North Carolina, and took his Mother and the family, (with the exception of his Father) with them—and after remaining there nine yewrs moved to Hardin county in the state of Kentucky. His Father and Mother were both professors of religion and members of the Baptist church, and when young he had often kneeled by their fireside in the Log Cabin, while the old man, who was a faithful minister of the gospel, would present the case of his son with the other members of his family, to the giver of all good for his divine protection. His Father’s name was Thomas—and his Mother’s name was Patsy, and were called by the name of Granger. Meachum was the name of their adoption when they were liberated. John B. Meachum by his own industry, soon earned enough to purchase his freedom, by working according to his own statement, in a Salt Petre Cave. And was emancipated in Hardin County at the November term of the Court in the year 1812.

No sooner had he procured his own emancipation than his mind run back to his Father who was in bondage in the State of Virginia. He determined to proceed to Virginia at once, for the purpose of affecting his liberation. He did so; and after he had accomplished this object, one Sunday morning, (to use his own language) his Father was singing and looking upon his son, who had done so much for him with tears trickling down his furrowed cheeks said unto him “But O! you are yet in your sins.” “These words,” says Father Meachum, “was like a nail driven into a sure place, by the Master of assemblies.” He at once sought for mercy, and in four weeks from that day, found joy and peace in believing, and was baptized by Elder Purinton into the fellowship of the Baptist Church.

Soon after this, the father and son with knapsacks on their backs, took up their line of march for Kentucky, a distance of seven hundred miles, and a joyful meeting was experienced when the two old people met, who had been separated for several years.

Bro Meachum seems to have been designed by the Almighty, to some extent, for a leader of his people, both spiritually and temporarily. Being a man with strong confidence, he was enimently qualified for all that he undertook in either way.

His former owner, Mr. Paul Meachum, being then over one hundred years old, proposed to Bro. Meachum to give him all of his slaves, seventy-five in number, if he would, at his own expense, take them out of the State and emancipate them. The offer was at once accepted with enthusiastic eagerness. Well, in ten days after they were given to him, he (Moses-like), had them ready with their children and all their little substance, and wagons ferried across the Ohio river, into the State of Indiana, and settled on Congress land, in Harrison County. Now what a surprising ten days work was this! He was not there long before the whole neighborhood became aroused on account of such a number of new settlers coming amongst them, and they sent them orders to "quit the country," or abide the consequences. The whole company became alarmed—they were all of one stock—and Israelite-like, were dwelling in booths and tents in the wilderness. They all looked upon Bro. M. as their leader, and he to the God of Heaven! He applied to His Excellency the Governor of the State of Indiana, for protection; and here he received no comfort or satisfaction. The Governor advised him to move off from their present encampment, as they were some distance from the place of his residence, they might receive serious injury before he could afford them an assistance. He returned to the camp; a mob came upon them, armed with clubs, bludgeons, Etc., and surrounded the encampment, and Bro. M. has often stated to me, that he never exercised stronger faith than he did on that occasion, "and God fought for them and they held their peace." the curiosity of some of the mob was excited to see the great Grand-Mother of the whole tribe—as they may have been very properly called—who was with them in fine health and spirits, and was one of those old women who are destitute of fear. She conversed freely with them, and answered all their interrogations to their astonishment, and she ordered them to leave forthwith! Bro. Mo. was all this time like Moses, engaged in prayer to God; and "God fought their battles in their sight."

Some misunderstanding took place among the mob, and they commenced fighting among themselves, and as far as they could be heard, they were still fighting, and the people left alone. They were, nowever, to go to the Quaker Settlement; and gathering all their traveling tackle together, loaded their wagons, started, and arrived at the forks of the road, where a benevolent individual named Daniel Davison met them and inquired of their leader which way they were traveling, and he related to him these circumstances. He immediately invited them to go with him, stating that he had land sufficient for their accomodation, and would employ some of them. They went with him and settled near Corydon. Their leader went some distance up the river from them and went to work, built a house, drew the money for it, bought provision, put it in a skiff and came back to them just at the time they were in need and gave it all to them, and told them that henceforth they must shift for themselves.

He returned to Kentucky and found that the owner of his first wife had moved to the "Territory of Missouri," resolved to follow, though almost pennyless; he set to work again, and raised a small amount of money for the west, and landed on the opposite side of the river, at the place which is now known by the name of Illinoistown, with only three dollars in his pocket! and had to pay two of that amount to cross the River! Thus empty handed, in the year of our Lord 1815, John Berry Meachum landed

in the Town of Saint Louis, a Stranger in a strange land. But being both a Carpenter and Cooper and not at all afraid to work, soon was he himself again, on his feet, money in his pocket, and ready for every good work.

The organization of the First Baptist Church in this city took place in the year 1817--and our brother Meachum was a consistent member, and very soon began to talk to the people of his own color on the subject of religion in the way of exhortation and preaching. And well do your unworthy Speaker recollect when the house of his Mother, or rather the Log Cabin as I should have said, was the rendezvous of all the Colored Baptists in this city.

Elder Meachum by his first marriage became the parent of five children, all of whom, preceded him to the grave. The death of his first wife took place before I can distinctly recollect. I believe about the year 1812.

In the year of our Lord 1826--Elder John M. Peck, who had previously officiated as Pastor of the church, having removed to Rock Spring, Illinois, by the unanimous desire of the church, Bro. Meachum was ordained to the ministry as Pastor of said church, the Presbytery consisting of Elders J. M. Peck and James Halbert, as appears from his Credentials dated February, 5th, 1826.

From the day of his ordination to the day of his death, a period of over twenty-eight years, he officiated as the beloved Pastor of the First African Baptist Church of St. Louis, Missouri.

Brother Meachum was successful in business--carrying on as the most of you know, the coopering business during the week, preaching on the Sabbath, and supporting himself by his own industry. In his business associations and pursuits, and in all his relations with men, he was in the strictest sense of the term, a gentleman and a man of honor, as one of his old friends stated on the day of his interment, who was extensively engaged in business during the most of Elder M.'s career as a business man. I refer to the Rev. Joseph Tabor, of the M. E. Church. Brother M. purchased over twenty-five slaves in this city for the purpose of their liberation. The most of them have done well, and some of them are members of our Churches, and can bear testimony to the truth of these statements.

He suffered sad reverses of fortune and bore all patiently and held fast to the integrity as did the Author of our text. He could say "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." I called to see him after it was said that he had lost all, and said to him--"Brother Meachum, I have heard that you have lost all;" he replied with a smile upon his countenance--"Not all yet, I have Jesus, still. It must have been the will of God; I was doing too much. I am satisfied."

Brother Meachum was not distinguished for his extraordinary talents, nor his extensive literary attainments; but he was eminent for what is far better--holiness, and devotion to the cause of Christ; for primitive simplicity of character and unwearied diligence in the duties of his office. His life was a commentary on the purity of the doctrines he preached. Business, nor pleasure, nor any other consideration could ever deter him from attending to his religious duties. If ever absent from the church, prayer or sabbath meeting, you at once knew that he was sick, or absent from home. His contributions for every laudable purpose, were always prompt, liberal and hearty. He was ready to labor and make any reasonable sacrifice to promote the cause of Christ at home and abroad. As he loved the cause of Christ, and gloried in its prosperity, so he rejoiced in the society of his brethren, and delighted to welcome them to the hospitalities of his mansion. His house was the Minister's home. Many of them will long and gratefully remember his warm greetings and pious encouragements. He lived, thank God, to see six of those whom he termed his sons in the Gospel, ordained to the Ministry, he assisting on every occasion, to wit: Benjamin Nash, (who preceded him to his reward, Gustavus Brown, (now the

pastor of the Second Colored Baptist Church, Washington, D. C.) Thomas Reasoner, of Belleville, Illinois; Edward S. Woodson, (the efficient Clerk of the First Baptist Church,) A. White who designs shortly to emigrate to Liberia; and your unworthy speaker. And never did he appear to be happier than when he could sit in the pulpit behind one of these, and listen to him pleading the cause of our Divine Master. He would seem at times to lose the possession of himself, and call aloud for the Lord to send down the power from on high.

The closing scene of our brother we must briefly notice, and close. We have detained you already longer than was anticipated. The 19th day of February, 1854, at 11 o'clock, a.m., will be long remembered in this community, and especially by both Baptist Churches. In his usual health, apparently, he arose in the morning. It was the blessed Sabbath. He called his family around the altar, and it was remarked by some of them that he seemed to be more importunate than on other occasions (though it may have been just a notion of theirs,) inquired the time of day of his beloved companion, and hastened to the house of God. Found but few gathered, although the time had arrived. He inquired for his young Ministers, seemed to regret absence, gave a charge to the Deacons that were present, admonishing them to attend to the flock more strictly, to be instant in season and out of season, &c. He took his stand in the sacred desk and had only read twenty-one verses of the 10th Chapter of John, when he yielded up the ghost and without a struggle or a groan—his sainted spirit passed

"Fearless through death's iron gated,
Nor felt the terror as she passed."

Thus, with the harness on, and standing upon the baptism, into which he had descended but two nights precious, with the sword of the spirit in his hand, like Abraham, when in the act of offering his Son, he received a summons from him who had called him into the vineyard, to "come up higher." He instantly obeyed, and stepped from the scared desk to the judgement seat!

Twenty-six years had he been united in marriage to his bereaved companion. She has truly been a partner of all his trials and sufferings, and the companion of his brightest days of prosperity; and nothing but death itself could have parted them. And methinks that if in his last moments could he have spoken, he would have consoled her in language like this—

"My dear, you've often looked for me
And often seen me come;
But now I must depart from thee
And never more return."

He leaves two brothers and three grand children, with numerous other relatives, to mourn his loss.

That countenance and person so familiar to us all, we will behold no more on earth. With his bereaved and weeping family, we cannot if we would, refrain from mingling our tears; for they could love him but little more than he was loved by us all. The blow that removed him from them, fell upon us all. We mourn not for him, but for them, and the shepherdless flock! He has gone, and gone, thank God, triumphantly; and the question fills each anxious breast—"Who will take his place, not only in the church over which he had the honor to preside, but in the Baptist family?" But the answer come from on high—"God will provide." When he took Moses, he gave them Joshua, and his promises stand firmer than the Heavens. "I will be with you always, even unto the end of the world." Rest sainted brother, until we meet thee in a brighter and better world! A little longer—a few more contests on earth—and we will walk the gold

paved streets of the New Jerusalem, and gaze upon those jasper walls together. And there, waving the laurels of victory, and making Heaven's high and spacious arches ring with praises to God and the Lamb, and "This note above the rest shall swell.

"My Jesus had done all things well."

"Where the wicked shall cease from troubling and there the weary are at rest." We bid thee farewell! Thou hast laid down the sword, put off the armor, and ascended the last round of theological ladder, enjoying the smiles of him who whispered in thine ear, on that ever memorable occasion, saying "Come up higher," and thou hast e'er this heard the welcome approbation of "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many;" and in the language of a pious David, we can only say "He cannot come to us, but we must go to him."

May it be the happy lot of all of us who know and of all who may hear of this victory, to live the life of the righteous. That we may die their death, is the prayer of your unworthy servant, for Jesus' sake. Amen.

A Sermon of the Life, Character, and Death of Rev. John B. Meachum, Late Pastor of The First African Baptist Church, St. Louis, Missouri, by Rev. John Richard Anderson.

APPENDIX I, PART I

MEMORIAL SERMON OF REV. J. RICHARD ANDERSON

Matt. XXI. 21. His Lord said unto him Well done, thou good and faithful servant.

These are the words of approbation with which our Lord will address his faithful servants when he comes the second time to judge the world. While it might seem presumption, for ignorant men, to apply these words to many even of the professed followers of Christ, there are a few whose faith and works are so conspicuous that we run no hazard in anticipating their eternal destiny. Each day of many years of arduous toil proclaims their unswerving fidelity to their Lord, and becomes prophetic of the words that will fall from his lips at the final judgment. Among those noted for faithfulness to Christ, we must enroll him whose life of more than ordinary usefulness we fondly bring to remembrance, and to whom we now pay our humble though glad tribute of homage. We instinctively feel that this utterance of Christ is fittingly applied to him, and that the decision of the Church on earth, in reference to his character, will be ratified by the Judge before whose glittering throne all men shall finally stand.

We speak, however, of no favored child of the earth. He was not born a prince of king; he was no heir to accumulated wealth, but the son of an enslaved race whose lot has long been one of thankless drudgery, — a race whom the oppressor declared the curse of God against Canaan rested, predoomed to be only hewers of wood and drawers of water, to be bought and sold like cattle in the market; that possessed “no rights that a white man was bound to respect;” whose intellect was to be not only neglected, but, by cruel enactments, to be legally bound in fetters of ignorance, while their muscles were to be developed and trained to move at the touch of the master’s hand. Such was the origin of him whose career we gladly commemorate by the services of this hour. He grew up to manhood and entered on his life-work amid almost insuperable difficulties; but he rose proudly above all the disadvantages which environed him, and has left behind him a record which contradicts the vaunted teachings of slaveholders, in spite of prejudice and oppressive laws, which not only swept away every vestige of personal liberty, but made it also a crime for a white man to teach his colored brother to read; and while men were sneering at the lack of intellect in those who performed all their menial service without any adequate compensation, and divines were busy interpreting the curses of scripture in the interests of slavery, and men of science were eagerly demonstrating that God did not make all nations of one blood, as the great Apostle had announced on Mars Hill, and that the African was either sprung from some other pair than Adam and Eve, or else was the connecting link between the white man and the ape; and the great mass of the nation were on every hand crying out, screw down the black man, and grind him in the dust, — here was one who, freed from his bonds, converted his disadvantages into rough stepping-stones to usefulness, and, if he failed in becoming eminent in learning, made himself eminent in good works for Christ and his fellow-men.

But it is no part of my task to indulge in panegyric: I could not in this way perform my mournful yet pleasing duty. The acts of his life best unfold and illustrate his character, and speak with more eloquent tongues of his merit than anything that I might be able to say. The plain, unvarnished recital of them will present, in the clearest light, his chief traits, while they will furnish some just conception of his varied labors.

His parents were slaves in Virginia. His mother was the property of Sarah Bates, the sister of the ex-Attorney General. He was born at Shawneetown, Ill., when the family to which he belonged were emigrating to Missouri. This accident of his birth, in a free State, made him, in reality, a freeman; which fact, however, was not recognized and admitted by his mistress, and, for a few years, he was considered and treated as a slave.

There was a fascination in his department, in the tender years of childhood, which often attracted the attention of strangers; and his personal influence, that became so strong later in life, touched and swayed both the white and black children of his own age. He made two of his white playmates his teachers. As they daily returned from school, they sought out the black boy whose warm heart had unconsciously won theirs, and, little supposing that they were trampling on the grim laws of a great commonwealth, imparted to him, in childish innocence, his first lessons in reading. We thus discover, at the very beginning of his life, that insatiable thirst for knowledge which characterized him during her entire career.

The Sunday School now opened its doors to him, and offered what the day school denied. John M. Peck and James E. Welsh established, in the First African Church, the first Sunday School west of the Mississippi. There they gathered together the colored children, that they might impart to them their first lessons in reading and in the Scriptures. This was indeed contrary to the Black Laws of the State; but those laws were so manifestly contrary to the law of God and the highest, dearest interests of humanity, that their violation was usually permitted without molestation or rebuke. In this school, J. Richard Anderson distinguished himself by his proficiency in reading, and, by committing to memory the ten commandments, secured the first prize offered,—a New Testament. He ever referred to this school with the deepest gratitude, saying, that he acquired in it most of his education both in reading and in theology.

Still later in his history, evening schools were established in the city; and, to some of them, colored children were admitted. Richard eagerly embraced this opportunity for improvement; but, just as he began to reap advantage, his hopes were suddenly frustrated. He was as thoroughly African as any native of Congo. There was not the slightest dash of white blood in that which flowed through his veins, and he was driven from the school on account of his blackness. This persecution only served to develop his manliness; for, as he turned his back on those who had inflicted on him this great wrong, he vowed that, unaided, he would keep pace in acquirement with the most advanced white boys of the school; and for many months he made good his resolution.

The printing office now became one of his schoolmasters. He was employed to distribute the Missouri Republican, and gleaned from it many items of general intelligence. He performed his work so well that he was soon taken into the office as pressroller. This familiarized him with the process of printing; and, having become a tolerable reader, he was finally employed as a type-setter. Each day not only improved him in his art, but added to his stock of knowledge. He was, however, still a slave, yet had never experienced the bitterness of hard bondage, since his mistress always sought to promote his own and his mother's happiness, and, at this time, gave to them both their freedom. He now, though only eleven years old, began to labor, with new life, for the support of his mother, and found employment as type-setter at Alton, in the office of that crusader against slavery, Elijah P. Lovejoy, who edited the Alton Bee. The stream of his life flowed smoothly for a while. By his good sense and affability he won the esteem of all in the office of the Bee, which finally stung slavery to madness. His work at Alton was abruptly

terminated by the burning of the printing office and the murder of the editor by a band of pro-slavery ruffians from Missouri. Richard was an eye-witness to all this atrocity. He stood and gazed in silence on the flaming mass in which was consumed the press which had nobly dared to speak out against the oppression of his own people. He read, in those letters of flame and blood, the desperate character of that tyranny that consigned his race to the furnace of affliction, yet knew not then that he viewed one of the first collisions between the antagonistic forces of freedom and slavery, prophetic of hundreds of battlefields, scores of burning cities, and the flowing blood of hundreds of thousands of patriots. Who shall say what emotions gathered and swelled in that great heart? One thing we do know, in after life, he always remembered those in bonds as bound with them.

After the Sunday School and printing office were no longer directly his teachers, and he had become, in the maturity of his manhood, a Christian pastor, he let slip no opportunity within his reach for augmenting his stock of learning. He took lessons of the teachers who instructed the children in the basement of his church. He sought out those white pastors who were friendly, and received from them instruction in the scriptures and in theology. He began the study of Greek when he was in his thirty-eighth year, and made considerable advancement in its first principles. Still later, he applied himself to the study of Latin; and the year in which he died found him plodding slowly on in these languages, as he found time amid his many labors. One who knew him most intimately said, "He was always studying." This is one among several reasons why he so creditably filled every station to which he was called in life.

His religious life began when he was fourteen years of age. He returned from Alton to spend a few weeks in St. Louis; and, under the preaching of Berry Meachum whom, with great affection, he always styled his spiritual father,--was convicted of his personal sinfulness, saw his need of Christ, and by faith laid hold on him. He began to speak for Jesus in the conference meetings, and all were at once attracted by his gifts. When he returned to the office of the Bee, he confessed Christ before his associates, and was accustomed to exhort in the meetings of his brethren at Alton. He soon began to preach to them on Sunday, and was afterwards licensed by his church to preach whenever any opportunity presented itself. He became a favorite among all that listened to him. He presented those truths that he had worked out in his own experience with point and often with eloquence, and, by the hearty concurrence of both his white and colored brethren, was ordained an evangelist.

Nothing of his further history is preserved, which specially illustrates his character, till 1847, when he was called to an associate pastorate with Richard Sneethen, of the Second Colored Baptist Church, which was constituted in October of that year. He sustained this relation with great and characteristic modesty, ever preferring to himself his associate, who was in no respect, his equal. In 1849, he was called to the sole pastorate of the church, to which office he was annually elected, with great unanimity, so long as he lived.

The first thing which should now claim our attention is the executive ability and tact that he displayed while occupying this position. He began his pastorate without pecuniary resources. His salary was only from two to four hundred dollars per year: afterwards it was raised to five, and finally to seven hundred dollars. When, however, he received seven gifts that he received he scrupulously priced at their market value, and gave credit for them as part of his compensation.

He possessed, however, another source of income. Before he became pastor, he was employed to clean the Calaboose, or City prison, and to

furnish the prisoners their rations. He continued to perform this labor, for about eighteen years, to the day of his death, receiving for his service from forty to one hundred and fifty dollars per month. This, in connection with his salary, constituted a fair income for one occupying a social position which demanded but small expenditures; but we must not forget that he had a family to care for, and that he was specially called to preach the Gospel and to minister to the poor. He was always liberal in his gifts. He fed the hungry, clothed the naked, and warmed the shivering; yet one of his deacons said that "he was prudently benevolent." Having an eye to his family, who might be left destitute by his death, he made, systematically, small deposits in the Savings Bank, and, when he died, left a property of more than five thousand dollars.

At the very beginning of his pastorate, his church demanded a house of worship; but a large majority of them were slaves who toiled for their bread and meat and whippings, and those that were free were poor. But he did not quail before these bristling difficulties: he led his brethren boldly forward. A lot was contracted for, a house was built, and his feeble church assumed a debt of about nine thousand dollars. He resorted to every lawful expedient to meet this indebtedness. He instructed all his church to cast in, every week, their mites, as the Lord had prospered them. They also held fairs and gave suppers, which he afterwards deprecated as detrimental to their spiritual interests. He, having something of the poetic gift, wrote ballads, which were sold, and the proceeds applied to this object. He contributed freely of his substance: he gave his entire salary for one year. Much of what he earned at the City prison was joyfully cast into the common treasury, and, for once, that den of thieves was made to praise God. His high-toned Christian character also helped his exchequer. He so completely won the confidence of the officers of the Recorder's Court and of the police in his sincere piety, that he secured the names of them all, without a solitary exception, with subscriptions for his church. Thus a band of men, assuredly not noted for holiness, were marshalled, by his influence, to do service for Christ and for truth. He alone solicited, in a single year, more than fifteen hundred dollars, besides performing all his duties as pastor and preacher. Some years later, his house became too small for his growing congregations, and was enlarged at a cost of three thousand dollars, making its entire cost fully twelve thousand. Yet all was promptly liquidated. The church, contributing from the depths of their poverty, were never in arrears on the day of promised payment; and the church edifice stands, today, a monument to his industry, executive power, and unflinching faith in God.

There is, however, no department of labor in which his character is so pleasingly exhibited as in that of pastoral work. Many of his church were poor, and as they often lacked the comforts of life and the training which leads men, by due precaution, to avoid disease, there were usually a greater number of sick than would ordinarily be found in a white church of the same membership. The most cursory glance at his brief diary make this apparent. Much pastoral labor was therefore demanded. This he performed lovingly and systematically. A part of almost every day was devoted to it. He often made ten or twelve calls in a single afternoon. He prayed with the families visited. If he permitted any visit to degenerate into a mere social chat, and left the household without religious conversation and prayer, he wrote it down against himself, at night, as a sin to be prayed against, and repented of. The rule that guided him in his work was to care first for the most needy. If any were weak in faith, and tempted, he sought them out to strengthen them; if in error, to reclaim them; if sick to comfort them. The latter he usually visited daily. He calls them, in his dairy, with fatherly tenderness, "my sick;" and, as though the afflicted

of his own church were not sufficient to satisfy his warm and expansive sympathy, he often visited the suffering of other congregations, and assisted other pastors in their burial.

The specially poor, moreover, never lacked his attention. He was anxious lest any of them should be overlooked. He divided the territory, over which his church was scattered, into seven districts, and allotted a district to each of his seven deacons, whose duty it was to visit all the poor, every month, and faithfully report their physical and spiritual condition. For a series of years, this labor of love was diligently and successfully accomplished. As there were duties which females alone could appropriately perform, he followed the example of the early churches, and appointed deaconesses for such tasks. Yet he spared not himself, often making visits when he was ill. His open heart at one end of his arm always made an open hand at the other, and he constantly contributed small sums to meet the wants of the destitute. I find in his diary such records as the following:-- (Jan. 28, 1857.) "I distributed six loaves of bread to the poor." (Jan. 29.) "I divided one-fourth cord of wood among two poor women." (Jan. 30.) "I distributed a basket of crackers among the poor." He was seen, on a bitter cold day, to go to the wood yard, fill an old potato-sack with fuel, carry it on his back a full mile to a poor woman, and make a fire to stand a flaming sentinel between her and the biting frosts. On another keen winter day, he took in pieces an old stove, lashed the fragments with cords into two compact bundles, one of which was laid on a deacon's shoulder and the other on his own, when they found their way to a hovel, put up the stove, and furnished wood to warm the body and heart of a shivering woman. By such labors he bound all hearts, that he touched, to his own, with silken cords; but those cords were stronger and tougher than iron. No father was ever more fondly loved by his children than he by the poor of his flock. A slave woman, a member of his church, whose lot was hard, by reason of cruel bondage, lived not far from my own door. He had not tampered with the relation which she sustained to her master; but she had felt the warm influence of his sympathy. When she heard that he was dead, all muscular power was gone, and she sank exhausted to the floor. All the poor were not thus overwhelmed by his departure, but all their hearts were wrung with anguish, and they wept in all their dwellings, as children weep who gaze on the form of a loved parent stiff in death.

His strength of character is best shown by the manner in which he ruled his church. He was unusually tranquil in disposition. His powers were admirably balanced, and, under most trying circumstances, he seemed easily to maintain the most perfect coolness. This arose from no lack of spirit. An incident of his boyhood shows that there was a vast depth of passion quietly slumbering under that placid outward demeanor. When he worked as typesetter at Alton, a white boy pelted him with snowballs in derision of his color. He was stung to the quick; his calm spirit was lashed into terrible fury. He pressed a snow-ball till it was almost as solid as ice, and hurled it, with fearful force, at his derider. It happily missed its mark; for, striking the panel of a door, it split it in pieces. But this depth of passion was seldom stirred with anger. His deacons testify that they never saw him irritated. He had, however, much to excite and exasperate him in the public events that transpired. In the spring of 1861, the Democracy of the city having triumphed in the election of municipal officers, made one last languid effort to enforce the inhuman black laws. They closed the colored churches at night, and placed police officers in colored assemblies in the day time. The most important meetings of these churches were at night; for then most of the slaves were freed from household duties. Many white men were exasperated by, and denounced these proceedings, while he whom we commemorate was unruffled. He

said to those around him, "All things work together for good to them that love the Lord; and this will work for our good." He makes a bare record of the fact in his diary, adding the short prayer, "Lord, give me strength." He silently but cheerfully awaited the result, visiting the various evangelical churches of the city on Sunday evenings, that, by listening to others, he might improve himself in preaching. When he saw that the police officers no longer appeared at church in the morning, and that the pro-slavery spasm was certainly passed, he unostentatiously opened his house of worship, which no relentless officer of justice ever ventured to oppose.

Earlier than this,—in November, 1860, just after the election of President Lincoln,—there was an adjourned meeting of our Legislature. Excitement ran high on the slavery question. Some of the leading spirits of that memorable body declared that the free negroes of the State were endangering the institution of slavery, and brought forward a bill for its protection. The principal features of that infamous enactment were, that every free negro, within a limited time, should leave the State, and never return, on penalty of being sold into perpetual bondage. If they refused obedience, they were to be disposed of at public sale, and their property confiscated. Only a few were found in that legislative body who had the moral courage to denounce the outrage; and, after a few weeks, it passed both houses, and was handed over to Governor Stewart for his signature. Every lover of human rights in the Commonwealth blushed with shame. Many anxious prayers were turned toward our departed brother and his church: many fervent prayers went up from trembling hearts that the pastor and his devoted flock might be spared. Men generally supposed that the bill would become a law; for the Governor, up to that time, had acted in the interest of the ultra pro-slavery party: but to the astonishment and chagrin of those bent on driving the free negro from the State or enslaving him, and to the joy of those who loved God's image wherever found, he retained the shameless bill till after the adjournment of the Legislature, and so defeated it. During all this period, Anderson was unperturbed. He quieted the fears of his church, telling them not even to allude to the subject in their public prayers, but to leave the whole matter with the Lord, who would take care of them, and do what was best. He assured them that all the men of Missouri could not drive them out, unless the Lord so willed it. He said that he felt no alarm himself, and confidently believed that God would protect and deliver them in the hour of danger. We know that the fervent prayer of the righteous man availeth much with Jehovah. Elijah's petition shut and opened the heavens; and it may appear, when all secrets shall be revealed, that the prayer of faith, breathed by this humble colored pastor into the ear of Him who holds in his hand the hearts of kings, and turneth them whithersoever he will, opened the long pent-up benevolence of the Governor's heart, and shut up that infamous bill in his pocket.

This calm, placid character pre-eminently fitted its possessor to control his church. Deprived of the advantages of education accorded to white men, they were not generally intelligent. Some of them were free, the rest slaves. They were often suspicious of each other, and strong in their biases. Slavery had left its hideous mark on the morality of some of them. To govern such a body, so that it shall do even the ordinary work of a church, is among the most difficult of achievements. He, however, successfully accomplished it. If any dishonored their profession by immorality, with unruffled spirit he looked the difficulty full in the face, and removed it. If parties contended with each other, he soothed their excited passions, and bound them together again in love. He exercised the largest charity towards the erring, and yet relaxed not the hand of discipline. He bore all things, and hoped all things; yet, while he appeared to bend to offenders, he was firm in his purposes, and really master of all,—yet it was a mastery

of love. Sometimes, in stormy church meetings, when angry passions were breaking loose all around him, he would say, with composure, "Come, my children, let us go to prayer, and ask the Lord to be with us, and direct us." Then he or some brother would pray. On rising from their knees, he would say, "Now let us, in love, attend to business." He did, indeed, rule his church; but they knew it not, since it was done with tact, gentleness, and charity. One of his church felicitously expressed the whole truth on this point when he remarked, "He led us all with a spider's web."

We have now seen how nobly he acquitted himself in pastoral labor; but was he equally successful in the pulpit? If we should measure his preaching by the stern, cold criticism of the schools, it might be found wanting in many respects. If we should look for learning and accurate scholarship, in his sermons, we would be disappointed; for his education was not liberally bestowed, but wrenched from adverse and hostile influences. If, however, we judge his pulpit efforts by their power over others, we must at once conclude that he was more than an ordinary preacher. He so preached that men believed, and this is the highest praise that can be bestowed on the herald of the cross. His house was always full. White as well as colored men delighted in his utterances. When he visited neighboring cities, his own people always flocked to hear him. Scarcely a winter passed, during a pastorate of over fourteen years, without a revival in his church, which resulted in the conversion of many souls. I think that it is not difficult to discover some of the elements of this large success. He had that first great qualification of every real preacher—unaffected piety. Those most intimate with him felt its power most. It breathed through all his acts and words. We have already seen that he was thrown daily in contact with the vilest strata of society, the inmates of the City-prison. He was not corrupted by them, but impressed these wretches with his devotion to God. An officer of the prison testified, "he is the most wonderful man I ever saw, he permits no one here to suffer, and has often become bail for the prisoners." He pressed into his service all the police and the officers of the Recorder's court, though none of them were evangelical christians, and many were Catholics, because they saw his uprightness and purity of life. Said one of our citizens, when he heard him speak in his quiet, earnest manner of the failure of the cruel law for the enslavement or banishment of his brethren, "It left on my mind the impression of a faithful christian's abiding trust in God, such as I had seldom witnessed." When we turn to this diary, which is a dry, bare record of each day's labors, we find here and there such sentences as the following: - "I must throw myself entirely on the Lord, with the hope that he will enable me to be more faithful. Lord, help." "I feel my imperfections and my incapability of doing my whole duty as a Christian without aid. Lord, pardon my past offenses, and give me grace to do thy will more perfectly." "I feel so unworthy that I am almost ashamed to be called a christian; don't feel worthy to preach. Lord help me to live more faithful hereafter, and forgive my past follies, for Jesus' sake." These words left the veil, and show us the source of his strength. He daily communed with Christ, and preached girded by the might of his Lord. Men felt that they listened to one who spoke from the depths of a genuine christian experience, and received his message as from God.

His preaching was eminently scriptural. The Bible was his text book. Thence he brought living manna, and fed the people. On Sunday mornings, he was accustomed to expound the Scriptures, and during his ministry, went regularly through several books of the New Testament. In the afternoon and night, he spoke from some text, or unfolded a topic. I have examined several sketches of his sermons, and was struck with their clearness, point and force.

He possessed the rare ability to make a clear and comprehensive statement. In short, he had a talent of pungently and pithily putting things. A friend once heard him speak publicly to a band of inquirers. He said to them, "you have little or nothing in common with other men. You are the white man's servants, and must do his bidding. You have neither learning, nor wealth, but there is one passage of Scripture written expressly for you. 'Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come!' Now, you have no money, but, thank God, you can have as much religion as the President of the United States,* and a great deal more than I believe he has got."

He was gentle in his manner of delivery, and so pleasing, that he at once commanded the attention of all. His voice was musical, and his pathos soon reached the heart. He had the power, too, to carry his susceptible hearers to a high pitch of enthusiasm. This was a reserve force, that he only used occasionally, and if any of his audience became noisily excited, he refused them to silence with a word, or wave of the hand. A single incident will sufficiently illustrate the magnetism of his influence, and his power as a speaker. A few years since, when great prejudice existed, especially in the surrounding country, against free negroes, he occasionally preached in the county, at Bonham's Bottom. Some turbulent spirits said that he was an abolitionist, and agreed to seize the first opportunity that presented itself, to tie him to a tree and whip him. At his next appointment, they came to the preaching station, duly equipped with their cowhides, but at the moment of their arrival, he took his text, and began to preach, unconscious of their purpose or presence. They determined to hear him through, and administer the flagellation after the services were over. Under his pathetic tones their prejudices, in some way, strangely departed, their contempt was transmuted into admiration, and their hard hearts became tender. After the discourse, they were seen, with their whips concealed under their coats, earnestly conversing with each other, and, instead of scourging the preacher, they contributed money sufficient to hear his expenses to and fro, and returned quietly to their homes, wiser, and, we trust, better men. It required a man of more than ordinary power, as a speaker, to make such a conquest over proslavery prejudice against a free negro.

To complete the picture of his character, we must notice briefly two or three things which have been only incidentally alluded to, in this short review of his life and labors. He cultivated a catholic spirit. His sympathies were not hemmed in by denominational boundaries. He did not, to be sure, despise creeds. He held, conscientiously and firmly, to the views of the denomination to which he belonged, but sincerely loved all Christians, of whatever name. He invited all Christian ministers to his pulpit and his house, gave them the best entertainment his means allowed, and performed for them the most menial offices, even to the blacking of their boots. In an enlarged sense, he was given to hospitality.

We must, also, cast one glance into his Christian home. It was an humble one, but he doted with the most ardent affection on his wife and children. The sunlight of the heart always sweetly lingered by his hearthstone. He alludes to the burial of his little son, which occurred not long before his own death, with the most affecting tenderness. He always had the liveliest joy in the society of his father. He never fails to record his frequent visits. There is no nobler sight on earth than to see one, in the vigor of manhood, with tenderness and undying affection, rendering homage to an aged parent. Such filial reverence impressed the heathen mind. No scene drawn by Virgil is more touching than that of Eneas fondly caring for his aged father, and bearing him on his shoulders from burning Troy.

The question, moreover, arises, what were his views of the enslavement of his race? He has left sufficient evidence that he looked on their bondage as a sore calamity, and longed for their emancipation. He spent many weary days in purchasing, "with a great sum," solicited from others, the freedom of individuals. They, to whom he confided his secret thoughts, knew how he deplored the chattelhood of his brethren. I once met him, when he had been supplying the wants and soothing the sorrows of an afflicted woman, who had fled, at the beginning of the rebellion, from her taskmaster. With great earnestness, he told her sad story. He said that a man, who called himself a Christian, found her on board a steamer, and gave away two of her daughters, and took the third, and last, for himself, but he was going to restore them to her. With emphasis that I shall never forget, he added, "the time has come for such outrages to be stopped.

Another incident not only reveals his sentiments in reference to slavery, but also shows how keen a sarcasm that tongue was capable of, from which usually distilled only words of love. A woman of his church was owned by an evangelical deacon. She requested of him the privilege of purchasing her daughter, which was denied. One day, in her absence, he sold her child to a New Orleans trader. She returned, to find her daughter gone, and, on inquiry, learned her terrible fate. In a paroxysm of grief, she ran to the steamer, loaded, in part, with human chattels, but arrived just as it was pushing out from the levee. She saw her daughter, amid the throng of disconsolate slaves, stretching out her arms towards her, over the outer railing of the deck, while the tears streamed down her cheeks, and all that she could do was to wave her a long adieu with her colored handkerchief. Sobbing and wringing her hands, she hastened to her pastor, to whom remained the hard task of comforting her. "I do not see what you could have said to her," observed one to whom he was relating the incident. He replied, "there was not much that I could say. I told her that God was down there, as well as up here, and would, in some way, take care of her daughter, and that when she was so happy as to get to heaven, where the wicked cease from troubling, she would not find that Presbyterian deacon there to torment her."

If such were his views, why did he so carefully conceal them? The answer is easy. He lived in a slaveholding city. The majority of his church were slaves. He could not, by an utterance of his views, change their condition, but a declaration of his sentiments would have excluded him from the houses of the slaveholders, and exposed him to violence, while they would have forbidden their servants the privileges of his church. He would have been in fact, proscribed, and driven from the state. He was too wise to throw away the opportunities of a life-time. He shut the doors of his lips against the convictions of his soul, and, with the fire burning in his bones, quietly pursued his labors of love. He determined to take things as they were, and make the best of them. He conducted himself with such discretion, that he was always heartily welcomed to every house. For years there was the most extravagant prejudice entertained and nursed by slaveholders against free negroes, yet, within the bounds of the city, so far as is known, he never awakened the slightest suspicion against himself. This must be pronounced, all things considered, the most difficult and the noblest achievement of his life. His soul, doubtless, often burned with indignation against the injustice inflicted on his brethren, and, as we have seen, the inward flame, at times, for a moment, darted forth, but, for the good of his people, that he might enjoy the privilege of preaching to them the Gospel of Christ, and of sympathizing with them in their manifold sufferings, he resolutely repressed the pent-up fire. Had he lived to see this day, when the foot of no slave presses the soil of Missouri, and oppression slinks away the onward march of the invincible legions of free-

dom, no heart would have swelled with a greater joy, and no lips would have poured forth more exultant thanksgiving than his.

He died in the vigor of his manhood, being only forty-five years old, and in the midst of his greatest usefulness. Bondmen, freed from their servitude, were flocking to our city. Coming in all their destitution, they found in him a ready helper. With great zeal, he devoted himself to the work of alleviating their sufferings. Alone, or with some helping deacon, he spent whole days in searching out their wretched abodes, and was always quick to see, and prompt to do, what was needed. Citizens put money into his hands to expend on their behalf, as he saw fit. Officers of the Freedman's Relief Society sought him out to receive his counsel, and the help of his ever-ready hand. When the City Council was called to investigate the condition of the colored refugees in our midst, his testimony was chiefly relied on as the basis of their report. When his influence was expanding with great rapidity, stretching far beyond its old limits, he was summoned into eternity as quickly as the lightning darts from the cloud.*

As we were stunned with the blow, we might have murmured, he died too soon. But, looking at human life as God in his Word teaches us to do, we know that his prescribed work here was done, his allotted days on earth were fully numbered. When men are suddenly cut down in the midst of labors which are conferring rich and multiplied blessings on others, their lives appear to us imperfect and fragmentary, because we shut out the future from our gaze, and forget that the earthly life is but the beginning of the heavenly, that time is but a segment of eternity, narrower than the most attenuated film of the spider's web, that the thread of man's existence which begins to uncoil at the womb, soon runs behind the curtain of eternal realities. The broken shaft of the cemetery, which declares that he over whose dust it stands was broken violently and untimely off, in early manhood, in the midst of plans and labors half accomplished, utters, in the light of God's Word, a great untruth. Had the sleeper lived till he was three score and ten, he would still have been planning for the future. The Christians's earthly life severed from his heavenly, is, indeed, broken and imperfect, but united with it, is rounded and complete. His life here springs up into everlasting life beyond the veil; it is the seed out of which are unfolded eternal glories. It is no more incomplete, whatever be its duration, than the life of the flower which springs up by the roadside, and while it is yet all immature, is uprooted by the florist and removed to the more genial soil of the garden, where it shall bud and bloom and shed its fragrance. However deeply we feel the loss of our brother, we are confident that God's infinite purpose, in his life, was accomplished. And if "that life is long which answers life's great end," then he lived vastly longer than many men who linger on earth for a century.

The impression made on the public mind by his sudden departure, is shown by his obsequies. Long before the hour announced for the public services, the church where he had so faithfully and successfully preached was packed, but still the crowd continued to gather. The street for two whole square blocks was blocked up by the throng. Bond and free, white and black, seemed equally absorbed in the solemn event. So great was the demand for conveyances, that the price of carriages went up to eleven dollars. It was estimated that full one hundred and seventy-five vehicles followed him to the place of burial, it being the largest procession that ever followed any man to his grave in St. Louis, except Thomas H. Benton. These facts are more eloquent than words. This spontaneous homage of the multitude proclaims, trumpet tongued, his genius and his worth.

*He dropped down dead while standing by the side of his house.

Such a life as this blows into ten thousand fragments all those teachings born of slavery, that the negro is incapable of great manly achievement. Here was one, purely African, who, in the teeth of opposing influences, attained a success, which the white man, with all his boasted advantages, might covet. May his mantle fall on us. May we attain to his humility, discretion, charity and unflinching faith, so that when we shall stand by his side in the presence of our Judge, where there will be no distinction of races or color, we with him may each hear the glad welcome, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

REV. GEORGE E. STEVENS, D. D.
NINTH PRESIDENT
(1903-)

Rev. George E. Stevens was born in the city of Philadelphia on the 24th of May, 1861, the son of George E. and Susan A. Stevens. His parents were trained in the famous Quaker school, the Institute for Colored Youth in that city. His father was a cabinet-maker by trade, but when the Civil War came, he enlisted in the 54th Regiment of Massachusetts Infantry, which, under Col. Robert Gould Shaw, stormed Fort Wagner; he was an officer in that regiment. After the war during reconstruction time, Mr. Stevens took his family to Tappahannock, Virginia, where he became Postmaster and finally sheriff of Essex County.

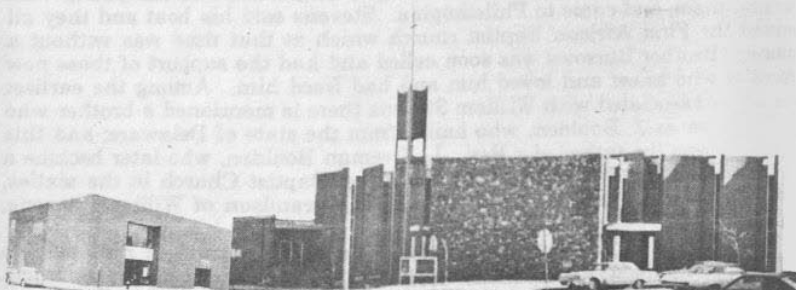
Dr. Geo. G. Stevens' grandfather, Wm. Stevens, was one of the earliest pillars of the Cherry Memorial Baptist Church of Philadelphia. He with Samuel Bivens, his wife's brother, (both free men) took the place of his slave pastor in Northampton County, Virginia, and bound themselves to the master till he, Rev. James Burrows, could go to Philadelphia and earn or solicit the money necessary for his freedom. This he did. When about to return, the famous Nat Turner insurrection had occurred there in Northampton County, Virginia, and they advised him not to do so, but send the money, which he did. His friends, Stevens and Bivens, were released. William Stevens owned a sailing vessel which plied on the waters of the Eastern shore of Virginia. He filled it with his relatives, neighbors, and his young wife among them, and came to Philadelphia. Stevens sold his boat and they all joined the First African Baptist church which at that time was without a pastor. Brother Burrows was soon called and had the support of these new recruits who knew and loved him and had freed him. Among the earliest members associated with William Stevens there is mentioned a brother who was known as J. Boulden, who hailed from the state of Delaware; and this Boulden was the father of a Rev. J. Freeman Boulden, who later became a great preacher, and pastor of the 8th Street Baptist Church in the sixties, the church which Rev. Geo. E. Stevens, the grandson of William Stevens, now pastors.

Rev. George E. Stevens was trained in the public schools of Philadelphia and in Donaldsonville, Conn., where he lived for a period with an uncle. His college and theological courses, he took at Lincoln University, Pennsylvania. While in the seminary he was an instructor in the Preparatory Department of the University. At graduation he was married to Miss Joanna D. Flanders, daughter of a brick merchant in the village of Lincoln. He was immediately called also at graduation, in 1887, to take charge of a mission work in Central New York at Syracuse. He organized the Bethany Baptist Church and for twelve years remained there, building the brick meeting house and parsonage. The work grew and was greatly prospered; but it was a hard school of experience through which Pastor and Sister Stevens went in that early time, but both admit there was something enriching about it all. Their four children were born in Syracuse,—one boy and three girls. Two daughters still live. After 12 years, Pastor Stevens was called to the Calvary Baptist Church of Boston, where he labored for five years. Here, too, his labors were crowned with success. In 1903 he accepted the call from the Central Baptist Church of St. Louis.

CENTRAL BAPTIST CHURCH ST. LOUIS, MISSOURI



Dr. T. E. Huntley



DEDICATION WORSHIP

Sunday, December 21, 1975

10:30 A. M. 3:00 P. M.

DR. THOMAS ELLIOTT HUNTLEY, PASTOR

1846

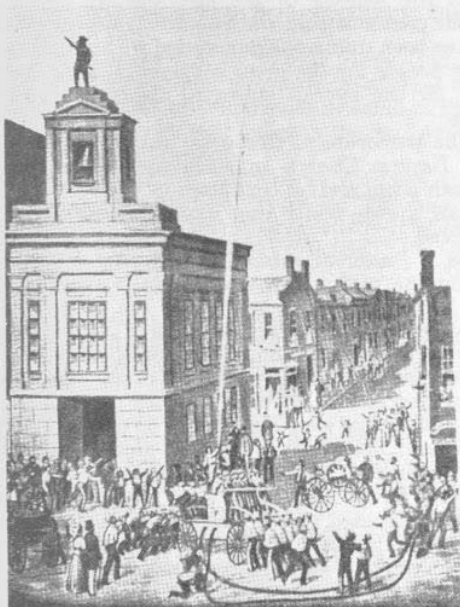
1975

OUR 129th YEAR

1847

OUR HOUSES OF WORSHIP

1971



OUR STARTING POINT

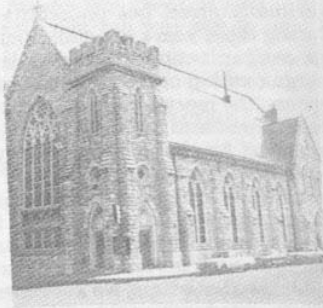
The Liberty Engine House at Third and Cherry Street (Franklin Avenue). It was in the hall next to this house on the left that our church began its life and worshiped for five years. It was called the "Liberty Hall."



Place of Worship
23rd and Morgan Sts.
1885 to 1913



8th and Lucas
Our Place of Worship
1851 to 1885



Washington at Ewing Ave.
1913 to 1971

REV. THOMASELLIOTT HUNTLEY

It was on the second Sunday in May 1942 when Pastor Huntley preached his first sermon in Central Baptist Church.

"Many and varied have been the aspects of the activities that have characterized the program of your pastor within the past thirty-four years. Although these achievements have been numerous and varied we are indeed grateful to God and to you - the people for the great cooperation given us during these years and to God for the overall strength, inspiration and divine guidance during these years.

When I assumed the role of the pastorate of this great church in 1942, coming from the Spruce Street Baptist Church in Nashville, Tennessee, the first thing we did was to launch a big revival conducted by the late Rev. W. E. Ramsey of Detroit, Michigan, during which time souls were converted and the church was spiritually revived.

After this revival we launched a financial campaign and paid off the debt and burned the mortgage on the old church - a mortgage that had burdened the congregation since 1915. After the burning of the mortgage the following achievements were effected accordingly: the walls of the church building were tuck-pointed; a new roof put on the building; new class rooms were built on the second floor of the building for the expansion of the Sunday School Department. New electric wiring and lights were installed throughout the church. New ladies rest room and lounge were built in the basement and a prayer room installed on the second floor, a new heating plant was installed, a new console for the pipe organ and later the organ was rebuilt; the entire plant was decorated; the pews in the sanctuary were reconditioned. The parish house was repaired and decorated and a new furnace installed. All of these things were done upon a cash basis. Following these additions and repairs, the lot adjacent to the church was purchased and the present parsonage was purchased, and the church air conditioned. In the meantime the atmosphere of the church was gaining spiritual momentum. A full-time evangelistic program was instituted with expansion of the Sunday School through the Church on Wheels; a full-time Director of Christian Education and Social Worker were employed. These new departments of the church gave impetus to the promotion of the Church on Wheels which was instituted by your pastor and was given international publicity.

During these years, from 1943 until the church was destroyed by fire in 1971, we missed only two months of baptizing because our church was kept spiritually alive; but unfortunately our records were destroyed in the fire. During these years the church experienced a series of changes which effected the reorganization of several departments of the church. For instance, the reorganization of the Department of Music; the reorganization of the finance system; the reorganization of the group system, the Deacon Board, the Youth Department and the Ushers. During these years the church ordained twelve preachers for the gospel ministry.

But the greatest challenge of our lives came in 1971 when our church building, with all of the repairs and expansions, was destroyed by fire. At the time we had just begun to erect an educational building across the street. This was being done upon a cash basis. Rather than to become discouraged and move, or to divert our interest by trying to construct two buildings at one time, we kept composed and moved smoothly and prayerfully on with our educational building to a completion with adequate Sunday School space and gym for recreational purposes, and we moved into it from the Educational Building of First Baptist Church, where we had worshipped since the church burned; and we continued to worship therein until the sanctuary of the church was rebuilt in 1975.

Notwithstanding our achievements before the church burned our greatest challenge has come within these past five years when faced with our greatest crisis in the history of the church, during which time we have not only built one, but two buildings at an approximated cost of one million dollars with an estimated evaluation of one million three hundred fifty thousand (\$1,350,000.00) without a mortgage. Miraculous? This makes Central an example not only to St. Louis, but to the nation, irrespective of denomination or race.

During these past thirty-four years, God had given me the strength and power to preach and also to write several books and volumes of literature, some of which have appeared in some of the leading libraries of the world; the same may be read today in the St. Louis Public Library and in the Julia Davis Library Branch.

This literature is as follows: AS I SAW IT (Not Communism but Commonism) the theme of which is "The new that is true must come through when that which travails prevails." It is printed in foreign languages also. WHEN PEOPLE BEHAVE LIKE SPUTNIKS, SENSE AND COMMON SENSE IN A WORLD OF NONSENSE: A Baptist Manifesto in Three Epistles; and *Huntley's Manual for Every Baptist*, a manual which has been adopted by the National Baptist Convention USA. Inc. as the standard doctrine in Baptist Church administration. This manual is now in its eleventh printing. These works consist of sermons and series of sermons preached from the pulpit of Central and elsewhere.

These have been some of the accomplishments and experiences of your church and pastor within these past thirty-four years, for which we are all in debt to God, for without Him all of these things would have been impossible. These accomplishments have been characterized by a series of hard experiences, hard preaching, hard praying, hard decisions and hard work. Therefore, let God praised for all that we have said and done in the past with great anticipations for the future.

Because of these experiences I am inclined to believe that God has done more for us than He did for Moses and Israel in Egypt; He has not only brought us across the Red Sea of Deliverance but across the Jordan to the promised land of our highest ambition. I feel that He has done more for us than He did for David; He gave us not only the specifications and plans for the new sanctuary but He let us live to see His House built, paid for, and dedicated to His glory and honor.

In spite of the foregoing achievements I am reminded of the sainted Apostle Paul who said, "I am the least of the apostles, am not meet to be called an apostle because I persecuted the church, but by the grace of God I am what I am and His grace which was bestowed upon me was not in vain." I Cor. 15:9

Dr. Thomas E. Huntley, Thirty-Fourth Anniversary Program (Central Baptist Church, May 9, 1976) pg. 3-6.

JOURNAL OF PROCEEDINGS

OF THE

Fourteenth Annual Session

OF THE

Baptist ♣ General ♣ Association

OF THE

Western States and Territories,

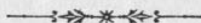
HELD WITH THE

SECOND BAPTIST CHURCH

— OF —

KANSAS CITY, MISSOURI,

September 21st, 1887



REV. W. H. HOWARD, M. D.....	Moderator
REV. J. L. COHRON,.....	Recording Secretary
REV. R. DEBAPTISTE, D. D.,.....	Corresponding Secretary
REV. WM. H. HARRISON,.....	Treasurer

The next Meeting will be held with the Zion Baptist Church
of Denver, Colorado, on Wednesday before the
fourth Lord's Day in September, 1888.



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Chairman..... REV. W. H. HOWARD, M. D.

Corresponding Secretary,..... REV. R. DeBAPTISTE, D. D.

REV. J. F. THOMAS
REV. T. L. SMITH
REV. J. W. MUSE
REV. THOS. L. JOHNSON
REV. WM. H. HARRISON

CONSTITUTION
OF THE
BAPTIST GENERAL ASSOCIATION
OF THE
WESTERN STATES AND TERRITORIES
1887

Article 1. This body shall be called the Baptist General Association of the Western States and Territories. It shall hold its sessions annually at such time and place as shall be agreed upon at each meeting.

Article 2. It shall be the object of this association to propagate the Gospel of Christ and to advance the interest of his kingdom in foreign lands; supplying vacant churches when requested; by sending ministers into destitute regions within our reach, when such supplies do not interfere with the work of the local or district association; to promote the educational interests of our people; and also the establishment of a religious journal whereby our people may receive information, the lack of which proves a great hindrance to our work.

Article 3. Every Baptist minister who is in good and regular standing in any regular Baptist Church may become a life member by contributing five dollars to its funds--such membership shall continue so long as he is in good standing. Every Church, Association, Missionary or Benevolent Society, or Sunday School, contributing three dollars admission fee, and three dollars annually, shall be entitled to one representative, and another for every additional three dollars contributed during the year. Any member of Baptist Churches in good and regular Standing may become a life member by the payment of five dollars and an annual member by the payment of one dollar.

Article 4. The officers shall be a Moderator, one or more Assistant Moderators, Corresponding Secretary, Recording Secretary, and Treasurer, who shall be members of Executive Board, and the Board shall not exceed twenty-one in number, who shall be annually elected.

Article 5. The Executive Committee shall constitute a board for the transaction of all business during the recess of the Association. They are to apply the funds appropriated by the Association on the designated work of the body. Five members of the Board shall constitute a quorum, without which number no business shall be transacted.

Article 6. The Treasurer shall give such security as shall be approved by the Executive Board for moneys committee to his trust. He shall keep a faithful account of all moneys received and expended, and report the same at each annual meeting. No money shall be drawn from the treasury during the recess of the Association without an order from the Corresponding Secretary, signed by the President of the board, and regularly ordered by a majority of the constitutional quorum of the Executive Committee.

Article 7. The Recording Secretary shall keep a faithful record of all the doings of the Association. He shall enroll the names of all the members of the Association from its origin to the time being, and submit the same for examination at each annual meeting.

Article 8. The Corresponding Secretary shall conduct the correspondence of the body. All communications from societies, churches or individuals relating to the Association must be made to him. All letters, packages, Etc., officially received by him, shall be the property of the Association. He shall present bills of postage on the same, and shall present report of the doings of the board at each annual meeting for acceptance and payment. He shall draw drafts on the Treasurer, according to article 6th of the Constitution. He shall have charge of the editorial department.

Article 9. The Executive Board may from time to time appoint such general agents as they may think proper, not exceeding one in each association within its bounds, and in addition to preaching the Gospel and the collection of funds, may assign such other duties as the Board shall deem necessary in the collection of information and promoting the objects of the Association.

Article 10. The Board of Ministerial Education shall have power to organize societies for raising funds to promote the cause of education among us, and shall co-operate with its Boards of Trustees as far as the charter of such institution may allow, in accomplishing the purposes of the body in founding it.

Article 11. The Executive Board shall have under its supervision and control the publishing department, and shall report annually the working of the same.

Article 12. This Constitution may be amended by a vote of two-thirds of the members present at any annual meeting, provided at least three months' notice has been given to the Coresponding Secretary, who shall notify the members of said proposed amendment, and shall report the same to the annual meeting.

SECOND BAPTIST CHURCH

Kansas City

In October of 1863, the desire to fulfill a need and the opportunity to establish a tangible dwelling to the honor and glory of God was beginning to break into reality when the Reverend Clark Moore started a mission known as "Stragglers Camp" near the Missouri River at 4th Street.

Assisted by the Reverend Mr. Lovelace, the Reverend Mr. Moore gave each convert the opportunity to express his choice of denominational affiliation—Baptist or Methodist. Two-thirds of the attending group decided to unite as Baptist—one-third as Methodist. These two groups were then known and have since been known as Second Baptist and Allen Chapel A.M.E.

Reverend Mr. Moore became the first pastor of the Second Baptist Church and his program was faithfully directed to the greatness of God's Kingdom. After a period of time, Reverend Moore was replaced by the Reverend Joseph Strothers of White Cloud, Kansas. Enthusiastic in his work and receiving the cooperation of the membership, the Reverend Mr. Strothers moved the Church from its original site to a place farther south, known as Walnut Grove but later changed to 10th and Charlotte Streets. Here, the congregation worshipped in a small frame building until the Reverend Mr. Strothers resigned. A call was then extended to the Reverend Henry Robinson of Boonville, Missouri, who came as a very conscientious and constructive leader. He remained with Second Baptist for twenty-six years. The church began to grow more steadily under his leadership. The first brick unit was erected at 10th and Charlotte Streets.

A few of the pioneers through this period were:

Rev. P. T. Tolliver
Sister Lucy Davis
Brother James Allen
Sister Mary Madison
Brother and Sister Mills
The Overstreets
The Hamiltons
The Youngs
The Harris's
Sister Mary Nelson
Edward Ross
Sister Booker

Sister Prudy Anderson
Brother Michael Jones
Brother Joe Wiggins
Sister Sarah Anderson
Sister Nellie Payne
The Kennedys
The Emersons
The Turners
The Greens
Minor Bass
Belle Wortham

These are only a few of the many stalwart, diligent and consecrated workers.

In March 1895, the Second Baptist Church extended a call to the Reverend Samuel W. Bacote. Reverend Bacote was known as an outstanding young minister from South Carolina with exceptional intellectual abilities and as an outstanding, remarkable church organizer. He accepted the call to Second Baptist Church in December of the same year. Immediately after taking over the duties as pastor, his program was outlined and progress noted. A debt of \$4,000.00 was paid off within a year's time, and within three (3) years time a super-structure valued at more than \$100,000.00 was erected.

The music department of the Church began in a very informal manner. Some of the personalities in charge of the beginning of music in the Church were: Edward Ross, Eva Sweatman, Rebecca Countee, and Duvall and Clark. Several years later the music department was reorganized by Mrs. L. Jeanette Bacote, wife of Reverend S. W. Bacote, as an outgrowth of a choral group developed by Mrs. Velma B. Roy. Mrs. Bacote became director and organist and held this position with the Senior Choir until October, 1956. Mrs. Bacote was not only instrumental in Second Baptist becoming the first black Baptist Church in Kansas City to have a robed choir but she also was the first to present famed personalities to this community and to broadcast on the radio.

Always alert to new ideas and progressive steps, Reverend S. W. Bacote organized the first deaconess board of the Church after returning from a convention. The three women appointed to this board were: Mrs. Mary E. Goins, Mrs. Ella Berry and Mrs. Susie Booker.

On May 15, 1926, one of the most shocking, crushing and disastrous situations was experienced by the congregation of Second Baptist Church. Fire of undetermined origin took hold in a very devastating manner and consumed the super-structure. Freely their sister Church-Allen Chapel A.M.E.-opened arms and extended her edifice. Later, arrangements were made at the YMCA and services were held there for an approximate period of two years.

October 7, 1928, Robert L. Evans, Contractor, completed the first unit of a structure built at the same location. The membership was led to this new edifice and remained there until June 15, 1941. Second Baptist holds claim to having organized the first Vacation Church or Bible School among Negro Churches in 1932. This dream was fulfilled by the efforts of Mrs. Maude Gamble and her work through the Council of Churches. This was a very memorable event.

A mortgage group was organized in this period-the purpose: to help raise money to clear the mortgage of the Church. This organization was later changed to the Non-Surpasser Club when the Church moved to its new location at 10th and Park Avenue. The work of this club then brought cultural entertainment to the Church, under the direction of Mrs. Ida R. Jackson.

Progress and enthusiasm continued to surge—and through the personal efforts of Mr. J. A. Carpenter, a member of Central Baptist Church made an appeal on behalf of the Church and pastor to transfer their property at 10th and Park, valued at more than \$100,000.00, to the Second Baptist Church for the sum of \$200.00. This appeal and transaction became a reality and on June 15, 1941 the congregation marched triumphantly into the structure at 10th and Park Avenue. The financial transaction for that property was ably sponsored by Mrs. Lazetta Hanley, who with members of her committee raised a total sum of \$2,700.00.

By the latter part of the year 1945, Reverend Bacote had served the church fifty years and was entering into his fifty-first year of service with Second Baptist. Having given the best years of his life to the service of the Lord, he began to feel the need for retirement and to allow a younger man to step in and carry on his work.

The Church and pastor made many contacts and held several interviews. After much consideration, a committee appointed by the Church, unanimously called the Reverend Emerson Ezekiel Chappelle, who was then pastoring the First Baptist Church in Suffolk, Virginia. Later in April, 1946, Reverend Chappelle was enroute to the city. His appointment was to have become effective within 60 or 90 days after arrival. He arrived on April 30, 1946 and was asked to fill the pulpit immediately on the first Sunday in May, 1946. (May 2, 1946). The unexpected passing of Dr. Samuel W. Bacote, April 30, 1946, helped to make this step imperative. Five months after he began, as pastor, he inaugurated the "Home Coming Day." This special day was to offer a four purpose plan, as follows:

- 1 - To welcome home the members who had been away for various reasons;
- 2 - To inspire the congregation toward nobler goals in Christian living;
- 3 - To raise necessary funds to balance our budget and
- 4 - To contribute to the cultural life of the City and Community by bringing to the city distinguished speakers and leaders.

During the first year, October 13, 1946, the drive was led by Mr. H. L. Cox. Dr. Benjamin E. Mays, President of Morehouse College, was the principal speaker for the day. Special invitations were extended to the following organizations and their leaders:

The Urban League
The Kansas City Council of Churches
The National Association for Advancement of Colored People
Morehouse College Alumni
Ministers Baptist Union
The YMCA and YWCA Organizations

Reverend E. E. Chappelle inaugurated the "Faith Plan" for the year of 1955. As general chairman he first sought fifty "Faith Leaders" and as the plan grew, the number eventually increased to one-hundred seven. There were two requirements in order to serve as a "faith leader."

- 1 - Each person was asked to have faith that the project could be done.
- 2 - Each person was asked to demonstrate that faith by giving \$100.00 (out of his own pocket) to the effort.

By June, 1956, Second Baptist had placed in savings with interest up to 1955, a total of \$36,348.19. On June 9, 1957, Reverend O. S. Reuben, President of Morris College, was guest speaker for the Homecoming. The amount reported was \$13,705.06 with a total savings of \$46,077.70.

Retracing our steps to the remaining period of Reverend Chappelle's first year of administration, we note that a Unified Budget Plan was introduced. A full-time secretary, Mrs. Arlene Lewis-Corporal, was employed. Five new organizations were established, namely, Fellowship Boosters; Religious Education Board; Gospel Chorus; Angelus Club; and a First-Aid Nurse Group. A voluntary recreational director was appointed,



TRUSTEE BOARD - H. L. Cox, president; Maud Gamble, Lillian Berryman, George Perry, G. T. Bryant, Lazetta Hanley, N. S. Adkins, Lucille Edwards, Nellie M. Ray, William Briggs, Walter Miller, William Stuteley, L. Amasa Knox, J. H. Buford.



Rev. Samuel W. Bacote, A.M.,
in 1895



Rev. Samuel W. Bacote, A.M.,
in 1945

a parsonage was acquired, and the Church library was established, as well as a Bible Class and Junior Church.

On April 30, 1946, David Shipley was licensed to preach by the Reverend E. E. Chappelle and was accepted as pastor of the Junior Church and acknowledged assistant to the pastor. Young and consecrated in his work, he became an inspiration to all associated with him. He was ordained in 1948. The spirit of this act later led to the issuing of licenses and ordination to two other young men who were ready and willing to let God use them. They were: Reverend Charles Briscoe and Reverend E. Burleson Stevenson. Recognition must also be given to Reverend William E. Singleton, who later became President of the Western Baptist Bible College, who was the Educational Director of the church and assistant to the pastor.

Recognizing a weak area found in almost every church—"the men"—from the active and numerical point of view, Reverend Chappelle reorganized a group of men formerly known as the Laymen's League, which had been under the leadership of the late N. S. Adkins, into the Sons of Second Baptist.

On October 25, 1956, Second Baptist purchased a Church Bus at a cost of \$2,000.00. One of the purposes of this project was to pick up children in different sections of the city and transport them to church for Sunday School attendance.

There have been a few members during the past years who performed extra services beyond the call of duty in behalf of their church. They were: Mrs. Ophelia Scott donated a beautiful stair-railing for safety of the aged members climbing the steps to the front entrance of church; Miss Robbie Arnold gave a gift for the purpose of helping the Sunday School and Training Union in their youth work; Dr. Henry B. Lyons gave a gift of "new pews" in the West part of Church Auditorium for the comfort and service of the members; Deacon R. H. Hale, a cash gift for the expansion program of the church; a gift was given anonymously in the interest of Foreign Mission and Christian Education.

On January 20, 1961, Second Baptist proposed the purchase of property at 39th and Monroe for a sum of \$170,000.00. Ninety-seven members voted for this proposal and sixty-nine against. The amount of \$75,000.00 was to be paid at the beginning of the contract. During the same year, 1961, a special form of worship service was held on the second Sunday night. The service was called "The Ministry of Healing." On February 17, 1963 a motorcade of more than 75 cars led Second Baptist into its new building at 39th and Monroe, and on March 10, the cornerstone was laid. During this period of time an alternative plan was adopted to operate the two edifices as one church at the North and South locations. This plan remained intact until May 3, 1963 when the Church voted to reunite the Church into one building. It was a pathway of sorrow and joy, of suffering and healing balm, of tears and smiles, of trails and victories, of conflicts and triumphs, of hardships and perils and buffetings, of persecutions and misunderstandings, of troubles and distress, through all of which the members were made more than conquerors through him who loves us. Several days later, a committee was appointed to negotiate sale of the property at 10th and Park. An offer was made from the Holy Temple Church of God in Christ for a sum of \$9,000.00. Negotiations were set up for a down payment of \$1,000.00 and the balance at the signing of the contract.

In this same year, 1963, the publication of a book *The Voice of God* by pastor, Rev. E. E. Chappelle, was accepted with propriety, establishing him as an author. Years later, his second book, *Poetry, Wisdom, and Humor to Live By*, of which all proceeds from sales above expenses and a future book reserve fund were given to the church, was published. Other outstanding activities and events that took place in the preceding

years were the establishment of a snack bar to meet the demands and the establishment of an education endowment fund for prospective college students.

In 1964, God worked through the pastor and his wife when they deeded to the membership of Second Baptist a site in Holliday, Kansas that has become known as "Camp Chappelle" to be used as a retreat for the older members and a recreational area for the youth. This dream became a realization in 1968. The church invested over \$36,000.00 in the development of the camp which included a large building with camping facilities for both boys and girls, a combination hall, modern kitchen, two baths, one small bedroom with half bath for supervisor, a swimming pool, shelter house, a few fruit trees, hard-top drive from street, and other features.

On August 29, 1965, the entire debt of \$170,000.00 was cleared, and the church held a special service for celebration of the mortgage burning and candle lighting service in honor of this momentous occasion. Ably assisting Reverend Chappelle in the ministry of the church was the Reverend Rufus Richardson and the Reverend L. L. Sykes. Plans were made for the purchase of additional land. A day-care nursery now exists in a building next to the church. Additional property has been purchased in the neighborhood.

PLEASANT GREEN BAPTIST CHURCH

The Pleasant Green Baptist Church was organized on Oct. 10th, 1881 by the Rev. John Morgan, and held it's first meeting in the basement of what was known as the Kansas City Fruit Store, at the corner of 11th and Main Streets. Under the pastorate of this minister, the church prospered and soon outgrew it's quarters.

On the first Sunday in March, 1882, by permission, the congregation moved from the fruit store basement to the Second Street Courthouse, and services were held there in the criminal court room.

It was on this Sunday that the first baptizing was held. This took place at 3:30 p.m., when the Pastor and congregation went to the river bank at the foot of Grand Ave., where twelve converts received the ordinance of baptism.

Rev. Morgan came from the state of Kentucky, and possessed qualities that made for good leadership. He was able to develop the possibilities of his flock.

In the spring of 1886 the congregation moved to an old frame building that stood in an alley between Forest and Tracy Avenues, fronting what was known as Belvidere Street. It was here that the church became a corporation and the following persons were recorded as charter members: (It is well to note that they were all males) (At this time women did not sign documents) Aaron Williams, James Allen, James H. Marshall, Trustees. Squire Smith, Henry Holly, Charlie Lane, Scott Barber, Lewis Franklin, James R. Allen, Abraham Brown, Edward Wheeler, Henry Combs, Isaac Smith, Tobias Murphy, Napoleon Railey, John Scroggins, Eliza Frye, Richard Harris, David Lewis, Charley Chapman, George Dennie, William Elmore, W. H. Collins, W. M. Claybrooks, James Pollard, C. H. Pendleton, H. Neal, Straughter Morgan, P. Holly, Beverly Robinson, Henry Farmer, William Kiser, Johnnie Hale, E. L. Bigly, Robert Leonard, William Ridley, Richard Oliver, J. B. Ingraham, Thomas White, William Nevien, Stephen Hingston, Simon Lee, J. Bowler, Charley Holliday, Frank Powell, Dabney Lightfoot and Milo Strong, Clerk of the church.

The church grew numerically and spiritually, but in the summer of 1898 Rev. Morgan passed and was laid to rest in the Union Cemetery of Kansas City, Missouri.

After the death of Rev. Morgan, the church called the Rev. William Alford of Kansas. His stay was very short, having accepted a charge in a broader field. Rev. Emmanuel M. Wilson and Rev. G. W. Burdette, followed in respective order, each staying but a short time.

Rev. James M. Booker of Memphis, Tennessee was the next minister to receive a call from Pleasant Green. He reluctantly resigned as Pastor of the Salem Baptist Church of Memphis to accept the call.

This man of God came with a vision, and the first real effort of the church under his leadership was to find more attractive site. A site was purchased at 595 Tracy Ave., and plans were made to erect a building. This building cost \$7,000.00. In 1914 the Pastor succeeded in getting a gift of \$800.00 from the Carnegie Organ Fund and the church raised \$800.00, and purchased a pipe organ for \$1600.00 factory price. Up to this time, no other Negro church had such an organ.

During the ten years at 595 Tracy Avenue, the congregation, which had largely lived in close proximity to the church, began to move out in the southern part of town. The attendance fell off, and the Pastor began to think of moving with the people.

This far-sighted trait of his proved to be just the thing that was needed. With reluctance, Pleasant Green left the north end of town and moved to 14th and Michigan Ave. Many members fought against the move, but in July 1917 the move was made. This building was purchased from the Seventh Day Adventist Church for approximately \$10,000.00.

Rev. Booker was very active in the District and State work, having helped to organize New Era District along with Rev. S. W. Bacote and Rev. J. W. Wilson. Pleasant Green was the first Negro church to have Daily Vacation Bible Schools. The Deaconess School, now known as the National Training School conducted the first school. Pleasant Green was also the first church to conduct training schools for workers.

Rev. Booker organized the first Sunday School State Convention in Hannibal, Missouri and was it's first president until the two were combined as the Sunday School and B. T. U. Congress. The first Annual Session was held at Pleasant Green. Rev. Booker resigned as pastor in 1928 to accept a smaller charge.

Under the guidance and upon the advice of Rev. John Goins, Rev. J. W. L. Underwood of Keokuk, Ia. was invited to come and preach for the church. He made a second visit and was asked to accept the pastorate, after a unanimous vote of the church.

Rev. Underwood was a native of Marion, Ala. and went to school at Selma University. His education was continued at Virginia University in Richmond, Virginia.

Under the leadership of Rev. Underwood the church began to grow, and every department was re-organized to do a better work. Many things were introduced and taught for the first time. Tithing and the necessity for daily Bible study and family altars were stressed. The church was taught to bring Bibles to worship services. Southern Baptist literature was introduced into the church and used throughout.

Rev. Underwood had been Pastor but a short time when he realized the need for expansion; so the trustees began to look around for larger quarters. The property at 2621 Benton Blvd. was purchased from the Latter Day Saints for \$37,000.00, and again the move was on. In July 1948 Pleasant Green moved into this new building, but soon outgrew it's small facilities.

Once again the trustees were asked to seek another location. The present property was purchased from the First Lutheran Church at a cost of \$115,000.00, and the church moved into the edifice on the first Sunday in Oct. 1956. The church marched in a body to the church and held their first service on this Sunday. Rev. Underwood served the church a total of twenty-nine years, having been called the first time in 1929.

Rev. W. A. Scott of Ft. Scott, Kansas pastored Pleasant Green between 1938 and 1941 when he left to serve this country as a Chaplin in the United States Army. It was during his pastorate that the church bought it's first parsonage at 15th and Garfield. The church bulletin also made it's debut at this time. Mrs. Nellie E. Sanderson was the first Editor of the church bulletin. She would compile the news and the actual mimeographing wa done by a professional. Finally, one of the members, Mrs. Mary Mayberry learned to do mimeographing and took over the job of printing for several years. She even furnished all materials without charge. The church usually showed appreciation to her at the end of the year with a cash gift. The present Editor is Mrs. Cecelia E. Collins who has served twenty-two years.

In May 1963 Rev. Gerald H. Schiele was called to succeed Rev. Underwood, whose health had begun to fail. Rev. Schiele has been a member of Pleasant Green since 1941, having graduated from Western Baptist Bible College, and Central Theological Seminary. He was born in Frogmore, La.

THE SUNDAY SCHOOL

Not much was known about Pleasant Green's Sunday School before 1903. The very first Superintendent was Mrs. Mary Ridley, who served for a short time. The sessions were held in the afternoon, with mostly adults in attendance. Mrs. Susie Lewis was superintendent for three years, with Mrs. Alice L. Browne as Secretary, Mrs. Janie McGee as Treasurer and Brother James Spaulding as Assistant Superintendent. The lessons consisted mostly of debates on doctrinal points and were entirely foreign to the subject matter in the quarterly. When Rev. Booker assumed the pastorate, Brother Spaulding was elected Superintendent, and a real organization was formed. The opening hour was set at 9:30, and a graded school was established.

Teachers' meeting was held every Wednesday night in connection with the prayer meeting. This gave the teachers an opportunity to study the best methods to use in presenting the lessons.

Some of the outstanding superintendents who have served the church besides the ones already named are: Mrs. Ethel Jenkins Talley, who served nine yeats, Bro. W. L. Walker, an insurance agent for Universal Life, Mrs. Viola C. Bledsoe who served twenty-five years, Brother Reed Lamb and the present Superintendent, Mrs. Laura Jean Holland.

With the coming of Rev. Underwood, Southern Baptist Literature was used and a graded school was established according to S. B. C. format. There was the Cradle Roll, the Beginners, the Primary, the Junior, the Intermediate, the Young Peoples' and the Adult.

Mrs. Nellie E. Sanderson was the first Cradle Roll Superintendent, and held the job for many years. Mrs. Alberta Hardy was Superintendent of the Primary Dept. for more than twenty years.

Mrs. Minnie Oliver, Mrs. Ruby Smith Ross and Mrs. Mattie Whitford all served as Superintendent of the Junior department. Mrs. Cecelia E. Collins served sixteen years as Junior Superintendent, followed by Mrs. Thelma Jones.

Mrs. Offie Tucker was Superintendent of the Beginner Dept. followed by Mrs. Paula Jackson, and Mrs. Erva Lee Cubit. Mrs. Carolyn Ealy was Superintendent of the Intermediate department for more than twenty years followed by Mrs. Verndee Traylor. Mrs. Zula G. Butler was Adult Superintendent. Mrs. Irene Rush Hughes assumed the superintendency of the primary department upon the death of Mrs. Hardy.

THE BAPTIST TRAINING UNION

In 1900 Pleasant Green had what was known as the B. Y. P. U. or Baptist Young Peoples's Union. Brother Frank L. Lewis was the first President.

During the pastorate of Rev. Underwood, as stated before, Southern Baptist methods were used throughout the church. The B. Y. P. U. was now known as the Baptist Training Union. Groups were formed and named after prominent members of the church. The Training Union was not for the youth alone, but for every member of the church, it was an inducement for members to stay for the evening service.

There used to be quite a rivalry between the Unions. There was the J. W. L. Underwood Union, the S. R. Jones Union, the Alice L. Browne Union and the B. A. Underwood Union.

In the early organization of the B. Y. P. U. the first president organized what was known as the City Conquest Union. A banner was given to the church having the largest attendance and giving the most money. Pleasant Green brought home the banner several times. Among the outstanding Directors who have served faithfully are Mrs. Viola C. Bledsoe, Mrs. Margin Thirkles, and Mrs. Carolyn Ealy who served fifteen years. The present Director, Mrs. Lorene Young has served for ten years.

B. T. U. convenes now at 6:00 p.m. but the church voted to try the plan used by many churches. On January 1st, 1971, the Training Union would meet from 10:30 a.m. to 11:30 a.m. following Sunday School.

WOMAN'S MISSIONARY UNION

Mrs. Mary Howard was the first president of the first known missionary society in Pleasant Green. This was in 1898. This courageous Christian woman's intuition told her that the women of the church needed to be organized for some kind of special service. She could not read or write, but the Spirit of the Lord was her guide.

These early meetings consisted of devotions and a discussion of the pastor's sermons. They did not have missionary literature or plans to guide them as we do today. They raised funds for new carpets, coal oil for lamps and coal for the stoves, with a committee for each project. They even bought a suit for the pastor now and then, if they thought he needed one.

In 1906 when Mrs. Susie Lewis became president, she added foreign missions and a sick committee. The same method of raising money was used.

Mrs. Mamie Johnson was the third president and was known as the "money-raiser." Under her administration, literature was used for the first time, and dues were assessed.

Mrs. Alberta Fields Hardy became president in 1944, with no definite plan of work in operation. Mrs. Hardy took a correspondence course from Southern Baptists and after finishing brought plans to the church and the society. They were adopted and put into operation. Now, Pleasant Green had a fullfledged Woman's Missionary Union. Mrs. Hardy served longer than any other president, 23 years.

Mrs. Cecelia Ethelyn Collins became the fifth president of the W.M.U. in December 1937, and served 21 years, until September 1958 when a tragic accident cut short her activities.

When Mrs. Collins took the reins, the plan had been in operation several years, but there was a need for more women to become enlisted. The members. A Brotherhood was organized and 4th Sunday offerings were instituted. The membership was now 143.

Mrs. Fleeda Franklin was elected in September 1958 and served until October 1st, 1961. She has the distinction of being the youngest president ever elected.

Mrs. Zula G. Butler was elected president in 1961 and served until 1964. At this time the by-laws had been amended, and no woman could serve more than three consecutive years.

Mrs. Carolyn Ealy followed Mrs. Butler as president. Mrs. Ealy had been Youth Director for many years and was known as a lover of young people. Mrs. Ealy's tenure of office lasted the now customary three years.

In 1967 the president, Mrs. Bernice Bifford was elected. Pleasant Green is still using Southern Baptist literature, but the method has changed somewhat. The W. M. S. is composed of three groups mainly: Mission Action, Bible Study and the Prayer Group. The Mission Action group has two or more sub-groups, working with the elderly, unwed mothers, etc. Mrs. Frankie Duckett is Chairman of the Mission Action Group, Mrs. Lorene Young is Chairman of the Bible Study group and Mrs. Jennie Reuben is Chairman of the Prayer group.

In the early operation of the S. B. plan of work, Auxiliaries were organized and named after those prominent in missions. There was the G. A. 'S, R. A. 'S, Y. W. A'S and the Sunbeams. Some of the early leaders were: Mrs. Collins, Mrs. Office Tucker, Mrs. Susie Wilkerson, Mrs. Bessie Bush, Mrs. Freda Harris, Bro. Wm. Mack, Bro. George Collins, Mrs. Alyce Cummins, Mrs. Geneva Beason, Mrs. Rachel Mack, Mrs. S. Westbrook and Mrs. V. Traylor.

PLACES WHERE CONVENTION HAS BEEN HELD SINCE ITS ORGANIZATION OF 1880-1951

Yrs.	Cities	Presidents
1880	Montgomery, Ala.	Rev. W. H. McAlpine
1881	Knoxville, Tenn.	Rev. W. H. McAlpine
1882	Macon, Ga.	Rev. W. H. McAlpine
1883	Manchester, Va.	Rev. J. Q. A. Wilhite
1884	Meridian, Miss.	Rev. J. A. Foster
1885	New Orleans, La.	Rev. W. A. Brinkley
1886	St. Louis, Mo.	Rev. W. J. Simmons, D. D.
1887	Mobile, Ala.	Rev. W. J. Simmons, D. D.
1888	Nashville, Tenn.	Rev. W. J. Simmons, D. D.
1889	Indianapolis, Ind.	Rev. W. J. Simmons, D. D.
1890	Louisville, Ky.	Rev. W. J. Simmons, D. D.
1891	Dallas, Texas	Rev. E. M. Brawley, D. D.
1892	Savannah, Ga.	Rev. M. Vann
1893	Washington, D. C.	Rev. M. Vann
1894	Montgomery, Ala.	Rev. E. C. Morris, D. D.
1895	Atlanta, Ga.	Rev. E. C. Morris, D. D.
1896	St. Louis, Mo.	Rev. E. C. Morris, D. D.
1897	Boston, Mass.	Rev. E. C. Morris, D. D.
1898	Kansas City, Mo.	Rev. E. C. Morris, D. D.
1899	Nashville, Tenn.	Rev. E. C. Morris, D. D.
1900	Richmond, Va.	Rev. E. C. Morris, D. D.
1901	Cincinnati, Ohio.	Rev. E. C. Morris, D. D.
1902	Birmingham, Ala.	Rev. E. C. Morris, D. D.
1903	Philadelphia, Pa.	Rev. E. C. Morris, D. D.
1904	Austin, Texas.	Rev. E. C. Morris, D. D.
1905	Chicago, Ill.	Rev. E. C. Morris, D. D.
1906	Memphis, Tenn.	Rev. E. C. Morris, D. D.

1907	Washington, D. C.	Rev. E. C. Morris, D. D.
1908	Lexington, Ky.	Rev. E. C. Morris, D. D.
1909	Columbus, Ohio	Rev. E. C. Morris, D. D.
1910	New Orleans, La.	Rev. E. C. Morris, D. D.
1911	Pittsburgh, Pa.	Rev. E. C. Morris, D. D.
1912	Houston, Texas	Rev. E. C. Morris, D. D.
1913	Nashville, Tenn.	Rev. E. C. Morris, D. D.
1914	Philadelphia, Pa.	Rev. E. C. Morris, D. D.
1915	Chicago, Ill.	Rev. E. C. Morris, D. D.
1916	Savannah, Ga.	Rev. E. C. Morris, D. D.
1917	Muskogee, Ga.	Rev. E. C. Morris, D. D.
1918	St. Louis, Mo.	Rev. E. C. Morris, D. D.
1919	Newark, N. J.	Rev. E. C. Morris, D. D.
1920	Indianapolis, Ind.	Rev. E. C. Morris, D. D.
1921	Chicago, Ill.	Rev. E. C. Morris, D. D.
1922	St. Louis, Mo.	Rev. W. G. Parks, D. D.
1923	Los Angeles, Calif.	Rev. L. K. Williams, D. D.
1924	Nashville, Tenn.	Rev. L. K. Williams, D. D.
1925	Baltimore, Md.	Rev. L. K. Williams, D. D.
1926	Ft. Worth, Texas	Rev. L. K. Williams, D. D.
1927	Detroit, Mich.	Rev. L. K. Williams, D. D.
1928	Louisville, Ky.	Rev. L. K. Williams, D. D.
1929	Kansas City, Mo.	Rev. L. K. Williams, D. D.
1930	Chicago, Ill.	Rev. L. K. Williams, D. D.
1931	Atlanta, Ga.	Rev. L. K. Williams, D. D.
1932	Cleveland, Ohio	Rev. L. K. Williams, D. D.
1933	Memphis, Tenn.	Rev. L. K. Williams, D. D.
1934	Oklahoma City, Okla.	Rev. L. K. Williams, D. D.
1935	New York, N. Y.	Rev. L. K. Williams, D. D.
1936	Jacksonville, Fla.	Rev. L. K. Williams, D. D.
1937	Los Angeles, Calif.	Rev. L. K. Williams, D. D.
1938	St. Louis, Mo.	Rev. L. K. Williams, D. D.
1939	Philadelphia, Pa.	Rev. L. K. Williams, D. D.
1940	Birmingham, Ala.	Rev. L. K. Williams, D. D.
1941	Cleveland, Ohio	Rev. D. V. Jemison, D. D.
1942	Memphis, Tenn.	Rev. D. V. Jemison, D. D.
1943	Chicago, Ill.	Rev. D. V. Jemison, D. D.
1944	Dallas, Texas	Rev. D. V. Jemison, D. D.
1945	Detroit, Mich.	Rev. D. V. Jemison, D. D.
1946	Atlanta, Georgia	Rev. D. V. Jemison, D. D.
1947	Kansas City, Mo.	Rev. D. V. Jemison, D. D.
1948	Houston, Texas	Rev. D. V. Jemison, D. D.
1949	Los Angeles, Calif.	Rev. D. V. Jemison, D. D.
1950	Philadelphia, Pa.	Rev. D. V. Jemison, D. D.
1951	Oklahoma City, Okla.	Rev. D. V. Jemison, D. D.
1952	Chicago, Ill.	Dr. J. H. Jackson, D. D.
1953	Miami, Fla.	Dr. J. H. Jackson, D. D.
1954	St. Louis, Mo.	Dr. J. H. Jackson, D. D.
1955	Memphis, Tenn.	Dr. J. H. Jackson, D. D.
1956	Denver, Colo.	Dr. J. H. Jackson, D. D.
1957	Louisville, Ky.	Dr. J. H. Jackson, D. D.
1958	Chicago, Ill.	Dr. J. H. Jackson, D. D.
1959	San Francisco, Ca.	Dr. J. H. Jackson, D. D.
1960	Philadelphia, Pa.	Dr. J. H. Jackson, D. D.
1961	Kansas City, Mo.	Dr. J. H. Jackson, D. D.
1962	Chicago, Ill.	Dr. J. H. Jackson, D. D.
1963	Cleveland, Ohio	Dr. J. H. Jackson, D. D.
1964	Detroit, Mich.	Dr. J. H. Jackson, D. D.

1965	Jacksonville, Fla.	Dr. J. H. Jackson, D. D.
1966	Dallas, Texas	Dr. J. H. Jackson, D. D.
1967		
1968	Atlanta, Ga.	Dr. J. H. Jackson, D. D.
1969	Kansas City, Mo.	Dr. J. H. Jackson, D. D.
1970	New Orleans, La.	Dr. J. H. Jackson, D. D.
1971	Cleveland, Ohio	Dr. J. H. Jackson, D. D.
1972	Fort Worth, Tex.	Dr. J. H. Jackson, D. D.
1973	Los Angeles, Cal.	Dr. J. H. Jackson, D. D.
1974	Buffalo, N. Y.	Dr. J. H. Jackson, D. D.
1975	St. Louis, Mo.	Dr. J. H. Jackson, D. D.
1976	Dallas, Texas	Dr. J. H. Jackson, D. D.

APPENDIX, PART II

OTHER CONVENTIONS

The first major problem to face the National Baptist Convention arose in 1896 with the appointment of the corresponding secretary of the Foreign Mission Board of the Convention. Many were unhappy with the choice, and their dissatisfaction increased when Dr. Lewis Jordan moved the headquarters of the board to Louisville, Kentucky.

He felt that the move would be financially beneficial, but Richmond had been associated with Black Baptist Missionary concerns, and some felt that the move would nullify the influence of the old convention. To others, the move appeared as part of a plan to make foreign missions secondary to the publishing board. At a time when "Jim Crow" laws were becoming popular and Blacks were seeing their rights disappear, it might have been too much to ask that pride be swallowed for the sake of unity. In 1897, a small group, mostly from Virginia, withdrew from the new convention and formed the Lott Carey Missionary Convention, which still exists today as a chartered association.

The Lott Carey Foreign Mission Convention - 1897 was named after a slave born in 1780, thirty miles south of Richmond, Virginia. In 1807 he joined a Baptist Church in Richmond, Virginia and in 1813 purchased his freedom and that of his ten children. In 1821 he sailed to Africa, landed in Sierra Leone, West Africa and within a short time he established The First Baptist Church in Monrovia, Liberia. He became a vigorous advocate of the principal missionary project. At first he worked under the sponsorship of The African Colonization Society, because of his work and a desire to support it, such an organization as "The Lott Carey Foreign Mission Convention" took his name and offered mission support.

Shortly after the National Baptist Convention, Inc. was founded, the Rev. R. H. Boyd became the Corresponding Secretary of the Home Mission Board and Corresponding Secretary of the Publishing Board. Under Boyd's personal guidance, a publishing house was established that grew in importance and financial independence. During this time, the relationship of the publishing house to the Convention was ambiguous. The house of the Publishing House was in Nashville, Tennessee, where it was incorporated as an independent enterprise. In 1905, Boyd built a new publishing house on property that he owned in Tennessee, apparently without Convention funds. It appears that Boyd felt that the Publishing House was a separate, independent organization; and indeed his legal base was impeccable. When in 1915 an attempt was made to subordinate the Publishing Board to the National Convention, a split occurred that left the National Baptist Convention, U. S. A., Incorporated without publishing facilities. Boyd used the publishing house, which he had created, as a basis for the new National Baptist Convention of America.*

In 1915, *The National Baptist Convention of America, Unincorporated* was organized. This body was organized September 9, 1915, in Salem Baptist Church, Chicago, Illinois. Dr. E. P. Jones of Mississippi was elected president. This convention was organized as the result of the controversy over the ownership and control of the National Baptist Publishing House.

The Progressive National Baptist Convention, Inc., was organized November 14, 1961 in The Zion Baptist Church, Cincinnati, Ohio. The issue leading to the formation of this convention was tenure for officers.

* *Review and Expositor, The Black Experience and the Church*, (Louisville, Kentucky: The Faculty of the Southern Baptist Theological Seminary, 1973) p. 315.

Ever since the founding of the convention, all but one of its presidents had served until death or failing health forced them out of office. Some ministers felt that the convention would benefit from the periodic infusion of new talent, and on this premise the Reverend L. K. Jackson of Gary, Indiana proposed on January 22, 1952, that the presidency of the convention be limited to a four-year term. The Board adopted the proposal and the convention passed it in Chicago later that year. As passed, the proposal stated that "a president of this convention shall not be eligible for reelection after he has served four consecutive terms until at least one year has elapsed. The issue, however, was to reappear. In 1953 the Reverend D. V. Jemison resigned from the presidency for reasons of health, and the convention, meeting in Miami, elected the Reverend Joseph H. Jackson to the post. Before long, tenure again became the issue.*

In June of 1960, 293 National Baptist pastors, including the presidents of five state conventions, drafted the Reverend Gardner C. Taylor to run against Dr. J. H. Jackson for the office of president in the 1960 convention to be held in Philadelphia. The convention proved to be inconclusive; as a result both men came away claiming to be President. Dr. J. H. Jackson's presidency was upheld at a meeting of the Board of Directors, which had been called by Dr. Jackson himself.

In the 1961 convention, Dr. J. H. Jackson was again elected President. Dr. Gardner Taylor pledged his support and called for unity. Because Dr. Taylor accepted the results, the opposition was leaderless. There were those, however, who felt that the events of the last few years demonstrated the need for a new convention. At this time the Reverend La Vaughn Venchael Booth came to the fore, issuing a call on September 11, 1961, for persons who were interested in setting up a new convention to come to the Zion Baptist Church of Cincinnati, Ohio, on November 14 and 15, 1961.

Presidents were Dr. Timothy M. Chambers, California; Dr. Gardner C. Taylor, New York; Dr. Emory R. Searcy, Georgia; Dr. Earl H. Harrison, Washington, D.C.; Dr. L. V. Booth, Ohio.

Let us hear the final words from Dr. J. H. Jackson taken from his Annual Address, delivered at the Ninety-Fifth Annual Session of the National Baptist Convention, U. S. A., Inc., September 11, 1975, at the Kiel Auditorium, St. Louis, Missouri.

"It has been said that the Progressive National Baptist Convention withdrew from the National Baptist Convention, U. S. A. & Inc. over the matter of personalities and because the leadership of the incorporated convention was not firm enough regarding the rights of Negroes. But we need not speculate now; the Progressive National Convention has been in operation since 1961. They have a history of fourteen years. The incorporated convention gave to the brethren of the Progressive group an opportunity to register and to qualify to vote against the officers and programs of the incorporated convention. The incorporated brethren delayed their actions until late at night while the brethren who claimed they were the National Baptist Convention, Incorporated, registered with the incorporated group and were certified as delegates for the exact purpose of voting their wishes. By the vote of the delegates and by vote of the brethren who had claimed full authority in the incorporated convention, their cause and their candidate were defeated by a two-to-one vote; hence, their department from us was not due to any personality. It was due to the fact that their defeated leaders and disappointed candidates could not accept the verdict of the majority vote.

*Ibid, pg. 316

APPENDIX, PART II
THE UNION COLORED BAPTIST ASSOCIATION OF MISSOURI

THE CONSTITUTION

Art. 1. This Association shall be known by the name of the Union Missionary Baptist Association of Missouri.

Art. 2. The object of this Association shall be to promote the Kingdom of God by preaching the Gospel of His Son, and other laudable means.

Art. 3. The Moderator shall immediately after calling the Association to order, appoint the following committees: On enrollment, religious exercises, and the Association shall appoint the committee on nominating of officers.

Art. 4. The officers of this Association shall be a Moderator, Vice-Moderator, Recording Secretary, Corresponding Secretary and Treasurer, all of whom shall be elected annually and be members of the Executive Board (ex-officio).

Art. 5. All churches connected with this association shall report annually or be dropped after three years.

Art. 6. The business of this Association shall during its recess be transacted by the Executive Board, which shall consist of the officers of the association and four other members all of whom shall hold their office, until their successors shall be elected. This Board may appoint an efficient missionary when in their judgement necessary.

Art. 7. This association shall not interfere with the internal business of the churches connected with it.

Art. 8. The business of the association shall be conducted as to the rules of the Standard Manuals of the age.

Art. 9. Any persons in good standing in a missionary Baptist church, can become a life member of this association by the payment of \$4.00 and an annual member by the payment of \$1.00.

Art. 10. All churches of fifty or more members, shall pay annually \$3.00, and all churches under fifty, shall pay \$1.00, and no church shall be entitled to more than three messengers.

Art. 11. The Treasurer shall give such security as shall be approved by the Association, and he shall keep a correct account of all moneys received and paid out by him and report the same annually to the association and to the Executive Board, when so requested, and no money shall be drawn from the Treasury without being ordered by the Association when in session, or by the Executive Board during recess of the Association and signed by the Corresponding Secretary and the Moderator or Vice-Moderator.

Art. 12. This Constitution shall only be amended at an annual meeting of the Association by a two-third vote of the members.

Art. 13. This Association shall meet annually on Thursday before the third Sunday in August.

Some of the early delegates were:

Rev. H. J. Burton	Jefferson City, Mo.
Rev. J. E. Tucker	Smithton, Mo.
Rev. C. C. Calhoun	St. Louis, Mo.
Rev. W. M. Roberson	Kirkwood, Mo.
Rev. A. M. Miller	Rochepot, Mo.
Rev. J. Lane	Jefferson City, Mo.
Rev. W. Washington	
Rev. J. A. Buckner	St. Louis, Mo.
Rev. J. H. Chambers	California, Mo.
Rev. Joseph Buckner	St. Louis, Mo.
Rev. T. Jefferson	St. Louis, Mo.
Rev. J. W. Powell	St. Louis, Mo.
Rev. I. Motion	Wentzville, St. Charles County, Mo.
Rev. M. G. Masey	Pattonsville, St. Louis County, Mo.
Rev. C. Rollins	St. Louis, Mo.

APPENDIX, PART II OTHER MEETINGS OF THE NORTH MISSOURI BAPTIST DISTRICT ASSOCIATION

Hannibal, Mo., Sept. 1866 - Rev. O. H. Webb was elected Moderator
and H. H. White, Secretary.

Macon City, Mo., Sept. 1867 - Rev. O. H. Webb was elected Moderator
and H. H. White, Secretary.

Linnens, Mo., Sept. 1868 - Rev. O. H. Webb was elected Moderator
and Rev. Thomas Morton, Secretary.

Sept. 1869 - Rev. Wm. P. Brooks was elected Moderator.

Lexington, Mo., Sept. 1870 - Rev. O. H. Webb was elected Moderator
and Rev. Thomas Morton, Secretary.

Carrollton, Mo., Sept. 1871 - Rev. O. H. Webb was elected Moderator
and Rev. Thomas Morton, Secretary.

Louisiana, Mo., Sept. 1872 - Rev. O. H. Webb was elected Moderator
and Rev. Amos Johnson, Secretary.

Columbia, Mo., Sept. 1873 - Rev. W. W. Steward was elected Moderator
and Rev. Amos Johnson, Secretary.

LaGrange, Mo., Sept. 1875 - Rev. D. S. Sawyers was elected Moderator
and Rev. J. S. Diggs, Secretary.

Macon City, Mo., Sept. 1876 - Rev. Amos Johnson was elected Moderator
and Rev. Thomas Morton, Secretary.

Hannibal, Mo., Sept. 1877 - Rev. Amos Johnson was elected Moderator
and Prof. P. J. Robinson, Secretary.

St. Joseph, Mo., Sept. 1878 - Rev. Amos Johnson was elected Moderator
and Rev. H. C. Vaughn, Secretary.

Chillicothe, Mo., Sept. 1879 - Rev. Amos Johnson was elected Moderator and Rev. H. C. Vaughn, Secretary.

Columbia, Mo., Sept. 1880 - Here the Association divided into the Mt. Zion Baptist Association and the Eastern District Baptist Association - Rev. J. H. Homesley was elected Moderator and Prof. A. B. Moore, Secretary.

APPENDIX, PART II

THE GREEN CHAPEL BAPTIST CHURCH LaGrange, Mo.

PROGRAM

of the
100TH ANNUAL SESSION OF NORTH MISSOURI ASSOCIATION
and the

65TH SESSION OF THE WOMEN'S MISSIONARY UNION

When convened with the Green Chapel Church

LaGrange, Missouri

Rev. S. L. Johnson, Pastor

Beginning at 10:45 a.m., Tuesday, August 3rd, 1965 and continuing until
August 6th, closing at noon.

OFFICIAL ROSTER

Rev. W. M. Holmes.....	Moderator
Rev. W. S. Wooldridge.....	Vice Moderator
Rev. Silas Johnson.....	Recording Secretary
Rev. C. E. Woods.....	Corresponding Secretary
Rev. J. S. Beverly.....	Auditor
Rev. L. E. Williams.....	Treasurer
Rev. R. O. Mallory.....	Board Member
Mrs. Mary Wallace.....	Pianist
Mrs. Willa Mae Johnson.....	Chorister

OFFICIAL ROSTER OF W. M. U.

Mrs. V. O. Woods.....	President
Mrs. Hattie Carter.....	First Vice President
Mrs. H. M. Crow.....	Second Vice President
Mrs. Willa M. Johnson.....	Youth Director
Mrs. Joyce McGruder.....	Associate Youth Director
Mrs. Mary E. Wallace.....	General Secretary
Mrs. Thelma Derrick.....	Treasurer
Mrs. Lottie Douglas.....	Pianist
Mrs. Emmalee Lewis.....	Chorister
Mrs. Emma Hale.....	Board Member
Mrs. Lula Demmic.....	R. A. Counselor
Mrs. Ilee Holmes.....	G. A. Counselor
Mrs. Norma Clayton.....	Sunbeam Counselor
Mrs. George Hale and Mrs. Elma Smith.....	Junior Matron's Counselors

THE NORTH MISSOURI DISTRICT ASSOCIATION OFFICIAL STAFF



Rev. W. M. Holmes
Moderator



Rev. W. S. Wooldridge
Vice Moderator



Rev. S. L. Johnson
Recording Secretary



Rev. C. E. Woods
Corresponding Sec'y.



Rev. L. E. Williams
Treasurer



Rev. J. S. Beverly
Auditor

Not pictured:
Rev. Raymond Mallory
Board Member

MINUTES
OF THE
MISSOURI
BAPTIST CONVENTION
HELD WITH
MORGAN STREET CHURCH
BOONVILLE, MISSOURI

October 18th, 1900

OFFICERS OF STATE CONVENTION

Rev. E. M. Cohron, President.....	St. Joseph
Rev. J. H. Nichols, 1st Vice President.....	Centralia
Rev. C. R. McDowell, 2nd Vice President.....	St. Louis
Rev. W. P. Brooks, 3rd Vice President.....	Moberly
Rev. S. D. Sawyers, 4th Vice President.....	Chillicothe
Rev. J. L. Cohron, Treasurer.....	St. Louis
Rev. M. Thompson, A. M., Corr. Secretary.....	Macon
S. W. Bacote, A. M., Recording Secretary.....	Kansas City

BOARD OF MANAGERS

First Year

E. A. Wilson.....	Kansas City, Kan.
O. T. Redd.....	Macon
H. J. Burton.....	Jefferson City
W. H. DeWitte.....	Jacksonville, Ill.
R. F. Taylor.....	Columbia

Second Year

E. C. Cole.....	St. Louis
J. G. Hayes.....	Mexico
J. S. Swancy.....	Carrollton
Mark Thompson, A. M.	Macon
S. W. Bacote.....	Kansas City

Third Year

John Goins.....	Jefferson City
W. J. Brown.....	St. Louis
G. D. Sanders.....	Brunswick
J. S. Dorsey.....	Springfield
R. Roberson.....	Kansas City

HONARY MEMBERS

D. S. Sawyers.....	Chillicothe
W. P. Brooks.....	Moberly

APPENDIX PART III

Constitution Of The Baptist State Convention of Missouri

ARTICLE I.

This organization shall be known by the name and style of the State Baptist Convention of Missouri, and it shall hold its meetings annually, at such time and place as may be agreed upon at each meeting.

ARTICLE II.

It shall be the object of this Convention to disseminate the Gospel of Christ, advance the interest of His kingdom in foreign lands, send ministers of the Gospel into destitute fields at home, when such supplies do not interfere with the work of District Associations, to promote the educational interest of the colored people and the maintenance of the Western Baptist College for the training of men and women for the work of life.

ARTICLE III.

Membership

SECTION 1. Any Baptist Church, Sunday School, Association, Missionary Society, or Sunday School Convention, paying five (5) dollars admission fee, and five (5) dollars annually, may become a member and entitled to three representatives, and one for every additional three dollars, but representatives shall not exceed five from an organization.

SEC. 2. Any member of a Baptist Church may become an annual member by the payment of two (2) dollars and a life member by the payment of ten (10) dollars.

ARTICLE IV.

Officers

Section 1. The officers of this Convention shall be a President, First Assistant President, Second Assistant President, Corresponding Secretary, Recording Secretary and Treasurer, who shall be elected annually, and shall be ex-officio members of the Board of Managers, and a Board of Managers.

Sec. 2. The Board of Managers shall consist of fifteen members, elected as follows, to be known as class one, two and three—class one to serve one year; class two, two years; class three, three years.

NOTE—The successors of each class shall be elected for three years after this, as their term expires.

ARTICLE V.

SECTION 1. The Board of Managers shall also be a Board Co-operators, to hold and manage all property belonging to this Convention, as the Association may direct.

Sec. 2. The Board of Managers shall be competent to transact all unfinished business during the time the Convention is not in session, and it shall apply the funds of the Convention to the object for which such funds are designated, and not otherwise.

SEC. 3. Nine members of the Board, including the President, Corresponding Secretary and Treasurer, shall constitute a quorum for the transaction of business, without which no business shall be transacted, but the members present at any regular called meeting may, in the absence of any of the officers named, substitute some other member of the board for the time being.

ARTICLE VI.

The Board of Managers may, from time to time, appoint such general agents as it may think proper, and, in addition to preaching the Gospel and collecting the funds, may assign such other duties as may be necessary to promote the objects for the Convention, and it shall also constitute the Board of Education, with power to organize societies to raise funds for the promotion of education among us.

ARTICLE VII

The Board of Managers shall have the supervision of all appeals for money, etc., and shall make quarterly reports of its work, through the official organ of the Association.

ARTICLE VIII

SECTION 1. The Corresponding Secretary shall conduct the official correspondence of the body, receive all communications from individuals, churches, associations and other corresponding bodies, preserve all letters, packages, etc., as property of the Association to be turned over to his successor.

SEC. 2. He shall present bills for postage for official correspondence, and report all proceedings of the Board to the annual meeting of the Convention for approval. He shall make and prosecute, with concurrence of the Board, all appeals for money.

SEC. 3. He shall be the Financial Agent of the Convention, and shall report to Board at its regular meetings, and to the annual meeting of the Convention.

SEC. 4. He shall prepare and send out statistical blanks to the various District Associations, Sunday School Conventions, Churches and Sunday Schools co-operating with the body.

ARTICLE IX

SECTION 1. The Recording Secretary shall keep a faithful record of all proceedings of the Convention, enroll the life members of the Convention, from its origin to the time of each succeeding meeting of the Association, and submit the same for examination at the annual meeting of the Association.

SEC. 2. It shall be his duty to keep a written journal of the proceedings of the Association from year to year, and he shall turn the same over to his successor at the expiration of his term of office.

ARTICLE X

The Treasurer shall give such bond or security for the faithful discharge of his office as the Board may approve. He shall keep a faithful account of all moneys received and disbursed by him, and report the same at each annual meeting of the Convention and the meeting of the Board of Managers.

No money shall be drawn from the treasury during the recess of the Convention, without an order from the Corresponding Secretary, and signed by the President, which order shall be drawn by a majority of the constitutional quorum of the Board of Managers.

ARTICLE XI.

The Financial Agent shall give such bonds or securities as the Board of Managers may require, for the faithful discharge of his duty.

ARTICLE XII.

The officers of this Convention shall be elected annually, in the style and manner as the Convention may determine at each annual meeting.

ARTICLE XIII.

All rules of order made in conformity to this Constitution shall have the force of this Constitution, but shall in no sense be considered a part of it.

ARTICLE XIV.

The Constitution may be amended by a vote of two-thirds of the members present at any annual meeting, provided three month's notice has been given of the same to the Corresponding Secretary, who shall notify the members through the official organ of this Convention.

Amendment, Oct. 19, 1900--The Convention shall close its annual session Saturday noon.

APPENDIX, PART III ROLL OF MESSENGERS 1900

Second, Independence--Rev. J. W. Fitts.
Second Baptist, Kansas City--S. W. Bacote, A. Palmer.
St. Paul, Baptist, Kansas City--Rev. J. S. Addison.
Highland Avenue, Kansas City--Rev. G. W. Boyd.
Pilgrim, Kansas City--Rev. A. E. Edwards.
Pleasant Valley, Rosedale, Kan.--Rev. H. E. Strickland.
Center St., Hannibal--Revs. W. E. Helm, W. Powers, O. H. Webb.
Second Baptist, Lexington--Rev. J. R. Richardson, Alice Homes,
Brunswick--Rev. G. S. Sanders, M. L. Sanders.
Second, Louisiana--Rev. G. N. Jackson.
Second, Sedalia--G. W. Dorsey.
Pilgrim Rest, Glasgow--Rev. B. J. Bell.
Mt. Hope, Brown Station--R. Adkins, M. F. Jackson.
Francis Street, St. Joseph--Rev. E. M. Cohron, W. D. Williams.
New Hope, St. Joseph--Rev. L. Scott.
Second, Kirkland--Rev. S. A. Love, L. Arnold, Fannie Calloway.
Mt. Zion, St. Louis--Rev. W. S. and Mrs. Slatter.
Central, St. Louis--Rev. J. L. Cohron, Belle Woods, S. E. Gross.
F. Jenkins.
Pilgrim, St. Louis--Rev. C. R. McDowell, Mrs. C. R. McDowell.
First, St. Louis--Rev. W. J. Brow, A. H. Brown.
First, St. Louis--Rev. E. C. Cole.
Magdalene, St. Louis--S. E. Gross.
Chamber St., St. Louis--Rev. M. C. Cox, Carrie Miller.
Washington Ave., Springfield--J. S. Dorsey.
Morgan Strett, Boonville--Rev. H. Smith, C. Wilson, R. M. Umphries.
Second, Carthage--Rev. W. D. Simms.
Second, Cameron--Rev. C. L. Davis.
M. Zion, Liberty--G. W. Wright.
Second, Higginsville--Rev. William Jones.
Prairie Grove, Tipton--Rev. H. J. Burton.
Mt. Zion Bunceton--Rev. A. S. Geiger, W. Hudson.
Salt Pond, Elmwood--Rev. I. Mills.
Second, Versailles--Rev. G. W. Watts.
First, Bucklin--Rev. D. S. Sawyers.
Second, California--Rev. S. E. Howard.
Second, Bowling Green--Rev. J. G. Hayes.
Pleasant Green, Kansas City--Rev. G. W. Brown, acting messenger.
Salisbury--Rev. G. C. Chinn.
Second, Miami--Rev. J. M. Mudd.
Cow Creek, Marshall--Rev. J. M. Mudd.
St. Thomas, Bevier--Rev. C. W. Wiggins.

Ashley --- Rev. J. G. Hayes.
Elston -- Rev. H. I. Jones
New Salem, Gooche's Mill --- Rev. L. Shepherd.

MESSENGERS FROM LADIES CONVENTION

Belle Woods, President; A. Watts, Mollie Rhodes, P. L. Danfourth
W. D. Williams, M. L. Sanders, S. E. Gross, A. H. Brown, Ida Taylor, Lucy
Arnold, F. Calloway, Sadie McClain, T. L. Smith, L. Williams, Eliza
Parrish, Carrie Lobbins, J. Young, J. S. Abington, F. Jenkins, E. M.
Sexton, B. Mitchell, C. H. Miller, Maria Johnson, M. S. Gilree.

ASSOCIATION MESSENGERS

Mt. Carmel --- N. S. Jenkins, J. Hayes, G. N. Jackson, Dr. Caston
J. H. Nichols.
Mt. Zion --- J. Goins, B. J. Guthrie, J. S. Swancy, G. D. Sanders, J. T.
Thornley, H. Morton, W. W. Montgomery, C. L. Davis, E. M. Cohron
G. W. Wright, G. C. Chinn.
Southwestern --- O. D. Bond, W. W. Montgomery.
Mt. Zion S. S. Convention --- D. S. Sawyers, L. Morton.
North Missouri --- O. T. Redd, T. L. Smith
Berean --- W. J. Brown, J. L. Cohron, W. S. Slatter.
Southeast --- H. F. Johnson.
Union --- H. I. Jones, R. D. Ware.
Kansas State Convention --- Emma Gaines, J. A. Goree, W. L. Grant,
P. W. Barker, G. W. Brown.
National Baptist Convention --- L. G. Jordan, D. D., Louisville, Ky.

LIFE MEMBERS

Fannie Roberson, Trenton	John Goins, Jefferson City
Hardin Smith, Boonville	W. P. Brooks, Moberly
W. J. Brow, St. Louis	D. S. Sawyers, Chillicothe
H. N. Bouey, Macon	E. M. Cohron, St. Joseph
H. H. White, Moberly	E. L. Hamlin, St. Louis
S. W. Embree, Macon	O. T. Redd, Macon
H. Morton, Plattsburg	J. S. Dorsey, Springfield
H. Webb, Hannibal	H. J. Burton, Jefferson City
Dr. J. T. Caston, Fayette	E. L. Cohron, St. Louis
S. A. Love, Kirkwood.	J. L. Cohron, St. Louis

MISSIONARIES

H. N. Bouey, D. D., Macon; J. Goins, B. D. Richmond.

APPENDIX PART III
CONSTITUTION
OF
WOMAN'S MISSIONARY CONVENTION
1900

ARTICLE I.

This society shall be known as the Woman's Home, Foreign Missionary and Educational Convention of the State of Missouri.

ARTICLE II.

Its object shall be to foster the Home, Foreign Mission and Educational work in this State. The Foreign Mission Department shall be auxiliary to the National Baptist Convention.

ARTICLE III.

All persons belonging to the regular Baptist church, may become life members by the payment of five dollars (\$5.00); annual members by the payment of 50 cents.

ARTICLE IV.

Any Circle belonging to a regular Missionary Baptist Church may become a member of this Convention by the payment of two dollars (\$2.00) annual dues. The Circle shall be entitled to three (3) representatives; fifty (50) cents for each additional representative.

ARTICLE V.

The Officers of this Convention shall be President, three Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and a General Missionary, and four additional members of the Board, who together with the above named officers, shall constitute the executive board and all must be nominated and elected from the floor of the convention.

ARTICLE VI.

Section 1. The President shall preside at all meetings. In her absence any of the Vice-Presidents may preside.

Sec. 2. The Recording Secretary shall keep a record of all proceedings of each meeting and perform whatever other duties belong to her office.

Sec. 3. The Corresponding Secretary shall correspond with the circle connected with this Convention, and do all correspondence in connection with the Convention.

Sec. 4. The Treasurer shall hold all funds of the Convention, and pay the same upon the order of the Convention, or Executive Board, signed by the President and Recording Secretary.

ARTICLE VIII.

This Constitution may be amended at any regular meeting of the Convention by a two-third vote of the messengers present.

BY-LAWS

Section 1. All sessions shall be opened with devotional exercises conducted by the President or someone appointed by the President.

Section 2. This Convention shall be governed by the rules governing religious bodies.

Section 3. The officers of this Convention shall be elected annually.

APPENDIX, PART III

CONSTITUTION OF THE STATE MISSIONARY BAPTIST SUNDAY SCHOOL CONVENTION OF MISSOURI 1934-1935

ARTICLE I-NAME

This organization shall be known as the Missionary Baptist State Sunday School Convention of Missouri.

ARTICLE II-OBJECT

The object of this organization shall be: First, to spread the Gospel of Christ. Second, to unify and systematize as far as practicable the work among the Baptist Sunday Schools in the State. Third, to foster Missions and Christian Education. Fourth, to encourage Religious Social Service. Fifth, to foster Teachers' Training Classes.

ARTICLE III-MEMBERSHIP AND REPRESENTATION

SECTION A. The membership of this Convention shall consist of Missionary Baptist Sunday Schools, District Sunday School Conventions, Annual Life members.

SEC. B. Local Sunday Schools may become members of this Convention and retain the same by complying with the following scale of fees, annually:

- (1) For School with 50 or less enrolled the sum of\$1.50
For School with more than 50 to 100 inclusive, the sum of2.00
For School with more than 100 to 200 inclusive, the sum of3.50
For School with more than 200 to 300 inclusive, the sum of4.00
For School with more than 300 to 500 inclusive, the sum of5.00
For School with more than 500, the sum of7.50
- (2) All District Sunday School Convention may become members or retain membership in same by the payment of \$10.00 each.

SEC. C. All local schools with an enrolled membership of 300 or less shall be entitled to not more than five (5) messengers, and the Pastor. All schools with more than 300, shall be entitled to not more than the Pastor, and seven (7) messengers. District Conventions shall be entitled to not more than ten (10) messengers.

SEC. D. Any member of a Missionary Baptist Church in good and regular standing may become an Annual member by the payment of fifty (50) cents of a life member by the payment of \$5.00, said members must be recommended by Church.

SEC. E. At the close of the Convention the Board shall appropriate moneys necessary to pay expenses of Convention which have been received from messenger fees and collections, or other funds, not specified for special objects, for the expense of the Convention and all other money shall be for denominational work of the State.

SEC. F. Any local school or District failing to represent for two consecutive years shall be dropped from the roll.

ARTICLE IV-OFFICERS.

The officers of this Convention shall consist of President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, Auditor, Statistician, and five additional persons who shall be elected annually by nomination from floor of the Convention.

ARTICLE V-EXECUTIVE BOARD

The Executive Board shall consist of President, Vice-President, Corresponding Secretary, Treasurer, and five additional members elected by the Convention from the Districts, six of whom shall constitute a quorum. It is further provided that in the event of there being no quorum present the Board shall not have power to transact business of the Convention.

ARTICLE VI-DUTY OF OFFICERS.

SECTION A. It shall be the duty of the president to preside at all meetings, strictly and impartially execute the laws and regulations of this Convention and perform all other duties required of such an officer. And shall appoint the Chairmen of the following Committees: Education, State of the Country, Temperance, Obituary, Foreign Missions, State Missions, Home Missions, at the Annual Convention or within six months thereafter.

SEC. B. The Vice-President shall, in the absence of the President assume charge and perform all the functions of the office.

SEC. C. The Recording Secretary shall keep a correct record of the proceedings of the Convention, and in thirty (30) days after adjournment of the Convention have the minutes compiled; same shall be printed and ready for distribution thirty (30) days from the date of compilation.

SEC. D. The Corresponding Secretary shall keep a correct record of the Executive Board's meetings and following the recess of the State Sunday School Convention, conduct the correspondence of the Board, receive all moneys from Sunday Schools and other sources due the Convention, receipting the parties sending it; pay all moneys received to the Treasurer, not later than three days after receiving same, and get the receipt for same; also draw all orders for the payment of bills and have them signed by the President.

SEC. E. It shall be the duty of the Treasurer to keep a true record of all moneys received, issuing receipts to parties for same, pay all bills only by order from Corresponding Secretary, countersigned by the President of the Convention.

SEC. F. The Executive Board shall have charge of all matters pertaining to the interest of the State Convention during interim; supervise all Departments of work; meet semi-annually, and name a yearly report to the Convention covering all its operations.

SEC. G. It shall be the duty of the Auditor to examine the books of the Corresponding Secretary and Treasurer showing the receipts and disbursements and report annually to the State Sunday School Convention and in case conditions warrant the President may at any time order an audit.

SEC. H. It shall be the duty of the Statistician to gather and prepare an annual report showing all the facts possible of each School connected with the State Sunday School Convention and furnish such other information as will interest and enlighten the members and friends of the Baptist Denomination.

SEC. I. The president shall have power to appoint an Organist and Chorister to conduct and have charge of music at each Convention; said Chorister and Organist shall select a choir or other singers in so far as it is convenient and feasible.

ARTICLE VII - TIME.

This Convention shall meet annually in connection with the STATE BAPTIST YOUNG PEOPLE'S UNION CONVENTION on Tuesday before the Second Lord's Day in July.

ARTICLE VIII - AMENDMENTS TO CONSTITUTION.

This Constitution may be amended by a vote of two-thirds of the messengers present at any regular session of the Convention. And that the proposed amendments shall be submitted in writing to the Corresponding Secretary of the State Sunday School Convention at least ninety (90) days prior to its Annual session and provided further that due notice of said proposed amendments shall be given by the Corresponding Secretary in writing to the Pastors, Sunday School Superintendents, and District Presidents of the Convention within thirty (30) days prior to the meeting of the Convention.

BY-LAWS

ARTICLE I - OPENING

All sessions of the Convention shall be opened with devotional exercises conducted by the president, his appointee, or program of exercises previously prepared and approved.

ARTICLE II - ORDER OF BUSINESS

1. Calling Roll of Officers.
2. Minutes of Previous Session.
3. Unfinished Business.
4. Reports of Special Committees.
5. Appointments of Committee-Finance, Enrollment, and Training School

ARTICLE III - COMPENSATION

SECTION A. The President shall be allowed railroad fare to and from the Annual Sessions, Board and Office expenses when itemized.

SEC. B. The Recording Secretary shall receive \$15.00 for service, \$7.50 to be paid at the Annual Convention and \$7.50 to be paid when minutes are compiled and ready for press.

SEC. C. The Corresponding Secretary shall receive \$15.00 for service, \$7.50 to be paid at the semi-annual session of the Executive Board and \$7.50 at the Annual Convention.

SEC. D. The Treasurer shall be allowed railroad fare to and from the Annual session and the Board.

SEC. E. All members of the Executive Board shall be allowed railroad fare or car fare, expenses and board for not more than two days, provided, however, that no member of the Executive Board, except the President and Treasurer, shall be allowed expenses to and from the Annual Session of the Convention, nor Board.

SEC. F. The Auditor shall be allowed five (\$5.00) dollars for auditing books of the Convention, and no other expenses.

SEC. G. The Statistician shall be allowed office expenses when itemized statement is submitted.

SEC. H. All officers whose expenses to and from the Convention are paid by District Convention or Sunday Schools, shall not receive allowance for same by the Convention.

ARTICLE IV - PROGRAM

The program for the Annual Convention must be arranged at the semi-annual meeting of the Executive Board.

ARTICLE V - RULES OF ORDER

This Convention shall be governed by Robert's Parliamentary Rules of Order.

APPENDIX PART III
TRIBUTE TO FATHER
OF
MRS. NANNIE (GOINS) MARSHALL

General Missionary

Rev. John Goins, General Missionary for the State of Missouri and Director of Finance for Western College, now Western Baptist Bible College, for almost a half century was a man of integrity, honesty, courage and forwardness. He was, also, a man of strong character and determination, a friend and co-worker, dedicating his life to the task of missions and education, presenting God's invitation to the lost. His life was a life of love, sacrifice and humility. He traveled month after month, year after year, night and day often sleeping in the stations using as his bed the benches, his bag his pillow and his overcoat his covering, that the children of Western might have food and that the teachers might receive their pay. He carried the load of the Baptist for many years. Some of the friends speaking of his work called him the "Pack Horse" of the Baptist. He was a very humble and submissive person working unceasingly for the cause he believed in. He gave his life for Western.

Some Facts Of His Early Life

Rev. Goins was born in Madison County, Kentucky, October 16, 1864, the son of Rev. John Goins and Mary Hoskins Goins. While a small boy his father with his family moved to Missouri and settled on a farm just eight miles from Richmond, Missouri. It was on this farm, a Union meeting was held in a little log cabin that John and his brother were converted. This devout father realizing that his children did not have an opportunity for education and religious training purchased another farm in the neighborhood of a number of other families. This little community was known as Brown Prairie. These families came together and organized a church and started and developed educationally and religiously.

This was John's first experience in school. He was a very bright lad. Finishing this little village school, even tho' he was still a boy about fifteen years of age, it was felt that he was sufficiently informed to teach the school. He said, "A prophet is without in his own community." While still in his teens he taught in a number of villages round about the country-side.

While he was teaching in Camden, Mo., he experienced the call to the Ministry and was licensed by the Second Baptist Church of Richmond, Missouri. Realizing that if he was to be a leader of his people he must have a better education. However, there were only a few schools opened to our people at this time and many were so expensive that few people could attend them. He was determined to get this education. Learning of Lincoln Institute in Jefferson City he decided to enter; attending there a school term but was not satisfied. The following fall he entered the Roger Williams College of Nashville, Tennessee, one of the oldest schools fostered by the Northern Baptist. He, also, attended the State University at Louisville, Kentucky, but could not remain at these schools, for lack of funds. His father had a large family and was not able to help him. He studied for about two years in a mixed school in Iowa. While there he served as Secretary at the Methodist Church as this little town did not have a Baptist Church. On his return home he began his teaching career as he needed money, but his call to the Ministry began to exert so forcibly he was willing to relinquish his position as teacher to preach the gospel. As he entered the Ministry greater opportunities for an education were opened as

his calls were of a two-fold nature. At the age of 22 he was called to pastor the Second Baptist Church of Liberty, Missouri. During his pastorate here he attended the William Jewell College. He said, "It is interesting to note how I received instructions as this was in 1886. Dr. Green, the President permitted me to go at the noon hour and supplied a teacher to give me instructions in Greek. I remained here for nearly five years. Later was called to serve the Platsburg and Plate City churches and fostered a Mission in Stewardsville." While pastoring these churches he attended Western College receiving his Bachelor of Divinity degree in the year of 1895. In 1900 he was called to the Second Baptist Church of Jefferson City, Missouri where he again had the opportunity to attend Lincoln Institute now Lincoln University receiving the Bachelor of Scientific Didactics degree in the year of 1904. The most of his pastoring was done in the earlier years of his ministry.

Missions

In the fall of 1895 at the State Convention he was elected the Assistant State Missionary to the late Dr. H. N. Bouey who was sent from the Home Mission Board to help our people in Missions and education. The assistant missionary was to do mostly evangelistic work, but found himself holding institutes, Bible conferences and raising money for Western College serving in this capacity for around five years.

In 1899 he was married to Miss Mary Etta McMahan, making their home for just a little while in Richmond, Missouri where he was serving as Missionary Pastor. During a very fine job as pastor in Jefferson City, Missouri in 1905 he was elected to serve the State of Missouri as General Missionary, his headquarters remaining in Jefferson City. His task was threefold: (1) help evangelize the state; (2) Director of Finance for Western College; (3) Institutes, Bible Conferences that the people might know more about missions and education. He went about doing good. He organized Sunday Schools, B.Y.P.U's and Missionary Societies; helping weak churches, advising with officers of the churches without pastors; visiting and counseling in homes; making personal contacts with the unsaved; carrying on revivals and serving as Missionary pastor in many churches until pastors could be secured. Through this medium many churches were reclaimed for Christ and many souls were won. As he visited the churches and the associations he kept before them the needs of the school and thousands of dollars were raised for the support of the school. He not only visited our churches and associations, but worked cooperatively with the white baptist who helped to support the school. They also paid a part of the Missionaries salary. He felt that his work with the white baptist had been of a pioneer nature. He said, "To some extent openings have been made that will continue to widen as discretion and sense is used. It hasn't been by rushing and demanding these courtesies but it has come about by patience and not assuming too much."

"But they that wait upon the Lord shall renew their strength; they shall mount with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

In 1916 for the second time he pastored the Second Baptist Church in Jefferson City, supervising the rebuilding of the beautiful ten room parsonage, putting in new pews and renovating the church. He loved to pastor, but only for a short period.

This great Missionary reminds us of that great Bible character the Apostle Paul as he enters his second Missionary tour. He moved his headquarters in 1918 to Kansas City, Missouri joining the Pleasant Green Baptist Church, doing Missionary work there until they secured a pastor. For nine years he again labored on the mission field encouraging many weak churches and rebuilding others, continuing the Institutes and Bible Conferences and encouraging the people to subscribe for the official organ of the Baptist,

The Western Messenger. He and his wife worked hard with others to make this paper go but had to give up the task. After nine years of work he was called to pastor the Washington Avenue Baptist Church, remaining there for two years laboring and working with the good people of Springfield, Missouri.

In October of 1927 he began his third Missionary tour. In the early thirties there was a break in our educational system and looked as tho' we might not have a school, but through the alertness of this spiritual giant along with other leaders of our group and the fine white baptist of our state the school again began to take shape and in 1937 under the leadership of Dr. and Mrs. Richardson the school was opened. It was time an organization was formed and the name of Western College was changed to Western Seminary. Through hard work at the Convention in 1943 the mortgage was burned and for the first time in the history of the school it was clear of debt with a balance of \$3,000.00 in the bank. His last work was putting in a new heating system.

It was on this last Missionary tour that he saw the results of the Bible Conferences and Institutes that had been held throughout the state. They had done much to strengthen the Missionaries as well as the lay membership because the people had begun to see the great need for prepared leadership.

It was through the efforts of Rev. Goins that Western College, now Western Seminary has had some of the finest educators of our race as presidents of our school. He served on Educational Board of Western College from the beginning of the school and later on the Trustee Board.

He served as Moderator of the Central District Association and also as Recording Secretary of the State Convention.

Rev. Goins from the beginning of his college work had in some way been officially connected with the school. He was an active leader in the religious work of the Associations, State and National. He was a man trusted and respected throughout the length and breadth of Missouri.

During his last years his fine white baptist friends placed him on the retirement list. However, he worked until he couldn't work.

Aside from his religious activities he found time for Civic and Fraternal work. On September 5, 1945 he closed this chapter of his life.

APPENDIX, PART IV

HISTORY

SOUTHEAST MISSOURI BAPTIST FELLOWSHIP

The Southeast Missouri Baptist Inter-racial Fellowship and Joint Committee of National and Southern Baptists didn't just "grow up" like Topsy!

The Lord must have seen the tensions, misunderstandings and changes on the horizon ready to hit our nation so forcibly in the 1950s and guided His spirit to work on the minds and hearts of a few chosen vessels in this area who responded to this Divine call and initiated action that resulted in a great together organization. In truth, a solid spiritual foundation was laid for a peaceful institution of Civil Rights legislation in Southeast Missouri. And this is the only foundation that will bring true and lasting harmony.

Three personalities stand out in a special light against a backdrop of a multitude of other people who have given these three their sincere sympathy and enthusiastic support in the endeavor to bring National and Southern Baptists together to walk and work for the Lord in a united front.

One of these founders was the Rev. A. T. Wilkinson who was serving as missionary of Cape Girardeau Baptist Association. Another was the Rev. A. Garland, pastor of a church in Kennett. And the third was Tom L. St. Clair, principal of Lorrimer School in Cape Girardeau.

Rev. Wilkinson and Brother St. Clair had often discussed the need of a closer fellowship between the two groups of Baptists in Southeast Missouri. Dr. St. Clair encouraged Rev. Wilkinson to plan steps to get National and Southern Baptists together so they might come to know and understand each other and thus do greater things for the Lord as they worked together.

With this encouraging "push", Rev. Wilkinson began to feel out his Southern Baptist co-workers and, as he had opportunity, to visit with National Baptists and present the challenge to them. On every hand he found that the majority of Baptists longed for just such a fellowship of the two racial groups, who claimed to be children of God, "joint heirs with Jesus Christ". Here and there he encountered a few dissenting voices, like one always will find when seeking to accomplish a great task for the Lord, who prophesied, "It won't work!"

On a trip to Kennett early in 1950, Rev. Wilkinson visited with his friend Rev. A. Garland and they talked at length about how best to get the two groups together. Finally they dropped to their knees on the living room floor of Brother Garland's home and prayed the matter out with the Lord. They ceased their praying only when both began to feel that this project was God's will and they were sure He would grant His blessing and guidance.

Back in Cape Girardeau, Rev. Wilkinson prayerfully began the planning for the first together conference. Many visits were made to missionaries and moderators of the associations and districts. Personal consultations were held with various Baptist leaders in the area. A volume of correspondence was carried on with state and southwide mission workers seeking methods and ideas for the initial step.

Rev. Wilkinson soon learned that very little had ever been done about a real together project, especially where it would cover a large area and include so many people. Scattered here and there over the southland feeble efforts had been made but few had kept records of their meetings and

activities. Even a few number had worked out any organization and most had not maintained a regular program over any notable span of time. So he found no guide to follow.

Finally a date and a place were set for the first conference and speakers were enlisted to challenge and inspire those who attended. Those who were in on the planning realized this was an experiment and looked with anxious anticipation for the event.

The dates selected were September 23 and 24, 1951 at Cape Girardeau Five Baptist congregations in the city agreed their facilities might be used for the meetings.

Dr. Guy Bellamy, director of Work with National Baptists of the Southern Baptist Convention Home Mission Board, was committed to be present and address the conference.

Dr. Bellamy arrived in Cape Girardeau and spoke that Sunday, September 23, 1951, at the morning worship service of the Second Baptist Church. At 2:00 p.m. that Sunday, key Southern Baptist denominational leaders and pastors in the area met at the First Baptist Church to discuss the purpose of the integrated fellowship meetings to be held the following day, to hear Dr. Bellamy challenge them to rally their people to the cause and cast their influence toward the establishment of such an undertaking - for the sake of Christian brotherhood and the on-going of God's Kingdom.

At 3:30 p.m. the same type of conference was held with National Baptist pastors and leaders at the New Bethel Church. That Sunday evening, Dr. Bellamy preached to an over-flow crowd at Red Star Baptist Church and Rev. Joe Conley to the Southside Baptist Church.

On Monday, September 24, the prayers and faith of all who had joined Rev. Wilkinson, Rev. Garland and Brother St. Clair in the great project was answered gloriously as hosts of Baptists attended the conference sessions.

The first meeting began at 8:30 a.m. at the Second Baptist Church with a good representation of both races in attendance. At 10:30 a recess period was called and the crowd moved to the spacious First Baptist Church where many more joined them for a joint conference at 11:00 a.m.

Everyone had been notified to bring a sack lunch and at 12:30 noon they gathered for a "feast of the saints" in the church dining room with the host church on hand to serve drinks and make everyone feel "at home".

Another spiritual feast was provided at an afternoon conference beginning at 1:30 p.m. at the First Baptist Church, then the entire proceedings were climaxed with a great mass rally at the Second Baptist Church that evening.

Three humble, weary men (as well as many others who had undergirded the effort with their prayers, support and attendance) took time to thank God that night for all He had done to make such an inter-racial conference possible, and begged His continued blessing on the endeavor that it might grow and bring forth great spiritual fruit in years to come.

On December 9, 1951, a committee composed of representatives of the Third District Missionary Association and the Cape Girardeau Association met at 3:30 p.m. at First Baptist Church in Sikeston. Present were Rev. D. T. Frazier, Rev. A. L. Murrell, Rev. A. Garland, Mrs. J. C. Upchurch, Mrs. B. C. Cargle, Tome St. Clair and Rev. Wilkinson.

Tom St. Clair called the meeting to order and the group proceeded with the matter of organization. Brother St. Clair was elected temporary chairman and Rev. Wilkinson, temporary secretary.

This first Joint Committee then considered what projects they would promote. Suggested were: a pastor's retreat (set for one week in February, 1952); that an invitation be issued to neighboring National Baptist Districts and Southern Baptist Associations to name representatives and send them to regular quarterly joint committee meetings; and extension course be started

for both races with credit to be granted the pupils by Western Bible Seminary and Central Seminary; and that a committee be appointed to draw up a constitution for the Joint Committee.

The minutes reveal that the Joint Committee met again at First Baptist Church in Sikeston at 3:30 p.m. on February 24, 1952. A constitution was presented and, after a motion by Rev. J. C. Stephens, seconded by Rev. Garland, the constitution was adopted.

Following the directions of the new constitution the group elected a set of officers: Tom St. Clair, chairman; Rev. A. Garland, vice-chairman; and Mrs. Sarah West Harris, secretary-treasurer.

Members of this first full-pledged Joint Committee were: Tom St. Clair and Rev. A. T. Wilkinson, Cape Girardeau; Rev. J. S. Moore, Hayti; Rev. G. L. Gladney, New Madrid; Rev. J. O. Pernermon, Bell City; Rev. L. M. White, Poplar Bluff; Rev. J. C. Stephens, Chaffee; Rev. J. M. Baird, Kennett; Clويد Quick, Bloomfield; Paul Jenkins, Cape Girardeau; F. D. Green, Steele; Issac L. Wells, Wardell; Mrs. M. L. Redditt, Poplar Bluff; Rev. S. M. Gayles, Sikeston; Rev. D. T. Frazier, Hayti; Mrs. Sarah West Harris, Matthews; Rev. A. L. Murrell, Poplar Bluff; Mr. C. C. Haraway, Charleston; and Mrs. E. L. Harris, Sikeston.

No minutes have been found for the next several years but program sheets and financial records reveal that the Joint Committee was continued and an annual Fellowship was promoted every year.

The next meeting of which we were able to find a record was a Fellowship held on December 22, 1952 at the First Negro Church (not known as Northside Church) in Kennett. Among the personalities appearing on the three-session program (morning, afternoon and night) were Rev. W. H. Sullivan of Malden, Mrs. Jennie Gilmer, Mrs. Elbert Ford and Rev. W. Carl Wright, all of Kennett, Rev. J. S. Moore of Hayti, Rev. Hugh McGehee, Rev. A. Garland, Rev. G. H. Surrence, Rev. L. L. McClanahan, Hugh Mason and Rev. Irl Richardson.

A mass Fellowship meeting was held at Cape Girardeau in 1953. A preserved program, dated April 1, 1953, written on lined paper in ink, may be from that meeting but the place is not mentioned. The welcome address was brought by Rev. J. S. Moore and the response by Bro. Brydon M. Ross on that handwritten account of a program.

A meeting titled "Southeast Missouri Inter-racial Council" evidently another mass Fellowship meeting, was held on February 26, 1954 at First Church (Southern Baptist) at Kennett. Dr. Courts Redford, executive secretary of the Southern Baptist Home Mission Board, was present to address the group at morning and night sessions. Dr. Maynard P. Turner brought the main address at the afternoon session.

A financial record for 1952 and 1953 shows that quarterly meetings of the Joint Committee were held on April 27, 1952 at New Madrid; June 8, 1952 at Essex; September 14, 1952 at Kennett; December 14, 1952 at Charleston; June 11, 1953 at Poplar Bluff and in December of 1953 at Kennett.

This same financial record has entries designated as made at "Mass Meetings" dated 1953 in Cape Girardeau; 1954 at Kennett; 1955 at Caruthersville; 1956 at Sikeston, 1957 at Poplar Bluff; 1958 at Cape Girardeau; and 1959 at Malden.

A single sheet of minutes reveals that on February 25, 1955, Rev. H. L. McClanahan was elected chairman of the "Inter-racial Committee" (probably the Fellowship) and served until February 1960. Rev. D. T. Frazier was elected co-chairman in 1955 and served until 1957 when he was succeeded by Rev. F. D. McKia. Two years later, 1959, Rev. G. W. Harris was elected co-chairman and held this position for two years. In 1960, Rev. G. L. Gadeney was elected chairman of (as stated in minutes) the "Inter-racial Conference" and served until 1962.

The next Fellowship meeting was held on February 3, 1956 at West Side Baptist Church (morning and afternoon) and an evening session at the First Baptist Church, both in Sikeston. Dr. Guy Bellamy was present for this meeting, as well as Dr. Victor T. Glass and Rev. D. B. Hoskins, the latter who had become director of Work with National Baptists in Missouri in May 1955.

A great two-day meeting of the Southeast Missouri Inter-racial Conference was held at Malden on February 5 and 6, 1959 with Macedonia Church and First Church as hosts. Present again was Dr. Guy Bellamy who spoke at the morning session each day.

An invitation was sent out by the secretary announcing that the "Annual Inter-racial Institute" would be held in Poplar Bluff at the Pleasant Hill Church (day sessions) and Second Baptist Church (night session) in February of 1960.

In 1961 the First Baptist Church of Dexter, Rev. Harold Garrett, pastor, was host in February to the annual Fellowship. Dr. Victor T. Glass, now associate to Dr. Bellamy in the Home Mission Board (SBC) department of Work with National Baptists, was the inspirational guest speaker.

It was at this meeting in 1961, during the woman's conference in the afternoon that a discussion question was presented to Mrs. L. E. Mixson by some women from the Sikeston area about how to start a Woman's Missionary Council in Charleston Association patterned on the plan of the once active Missouri Council. Women from other districts and associations heard the discussion and the host pastor's wife, Mrs. Garrett, made the motion that a Council be organized, not just for one association but, for the entire Southeast Missouri area. The motion was adopted and the date of April 25, 1961 was set for the initial meeting at First Church in Sikeston.

Dr. Loren J. Belt has taken the place of Rev. Hoskins as director of Work with National Baptists of Missouri in 1959. Having learned of the once very vital Inter-racial Joint Committee in Southeast Missouri, Dr. Belt called a meeting for October 31, 1961 at the First Baptist Church in Dexter and assisted in the re-organization of this representative group which was given the official title, "Southeast Missouri Joint Committee of National and Southern Baptists".

The committee set up quarterly meeting dates for the fourth Tuesday of the first month of each quarter and have met faithfully ever quarter since—come rain, snow or sunshine. At the very first meeting this new Joint Committee (made up of two elected representatives from Friendship, Pemiscot-Dunklin and Christian Liberty Districts and one elected representative from Black River, Cane Creek, Cape Girardeau, Charleston, Nes Madrid, Stoddard and Wayne County Associations).

Officers elected were Rev. Charles Norris of Dexter, chairman; Rev. Otis L. Hawes, Sr. of Poplar Bluff, co-chairman; and Mrs. Edward T. Walsh of Kennett, secretary-treasurer. Rev. Norris and Mrs. Walsh have continued in their positions on the Joint Committee since that date up to the present (1965). Rev. G. W. Harris was elected co-chairman in January of 1963 to succeed Rev. Hawes.

When the annual Inter-racial Fellowship met for the second year consecutively at First Church in Dexter on February 9, 1962, it was decided to have one set of officers for this annual mass meeting and another set of officers for the Joint Committee.

From the very day the Woman's Missionary Council was born on April 25, 1961 and the Joint Committee was reorganized on October 31, 1961, one of the main items on their agenda was obtaining a camp for National Baptist youth in Southeast Missouri. Several sites were considered and much speculation was made on possible ways to finance and develop a camp once a place was obtained.

An area southwest of Poplar Bluff near Harviell on Little Black River, once used for the rehabilitation of dispossessed Negro sharecroppers who had no place to live, was from the first considered the outstanding and choice spot for the camp. The 90 acre plot belonged to a group known as The Missouri Committee for the Rehabilitation of Sharecroppers, a Corporation. Most of the residents had moved away or died and only a few elderly persons remained. After much prayer, planning and legal work - and the help and cooperation of the Rev. O. H. Whitfield of Mounds, Illinois, who was a member of the Board of Directors of the Sharecroppers Corporation, a portion of the area was acquired. It was on an April day of 1964 that the transaction was finally completed and the deed for 38.3 areas was handed over to the Joint Committee for the sum of \$1. With it came the blessings and good will of the entire Sharecroppers Board of Directors.

The Joint Committee was incorporated, under Missouri laws for non-profit organizations, in order to hold the property. The official corporate name is "SEMO Baptist Fellowship". Earlier in 1964 some tentative plans had been made for a camp in case a location was secured. Now the "ball" began to roll. Camp dates were set for June 29 - July 3 for the girls and July 6-10 for boys. The Home Mission Board Summer Student Program furnished two student missionaries to help. The Southeast Missouri Woman's Missionary Council planned the meals and solicited money and food under the direction of the able chairman, Mrs. Vera Brown of Malden.

Rev. Gladney literally worked day and night buying materials, assembling volunteer workers and doing much of the carpentry work himself. He directed the digging and installation of a deep well and electric pump for a water supply. Dr. Belt made frequent trips to Poplar Bluff to counsel with the Joint Committee while the camp site was being procured and he continued to drive the long trips while the camp was being readied for the first session.

When 63 girls and 28 adults, mostly women, arrived June 29 for camp they did not expect hotel accommodations but were shocked at the unfinished facilities. They brought a stove and refrigerator for the kitchen but had to build a floor before the utilities could be installed. The bunks were not finished so the women rolled up their sleeves and tackled that job. By bedtime every girl and woman had a place to sleep.

For the first time in their lives many Negro boys and girls had a real Christian camp experience that summer of 1964. God blessed the efforts and 10 young souls were saved and two young men surrendered their lives to the gospel ministry.

Then began the drive to raise at least \$5,000 to complete the camp for the 1965 session.

This chapter in the history of the Southeast Missouri Fellowship, the Joint Committee of National and Southern Baptists and the Woman's Missionary Council is yet to be lived out and written.

The money to develop the camp must be contributed. The prayers and together efforts of National and Southern Baptists must be accelerated and intensified to meet the urgent demands of the day.

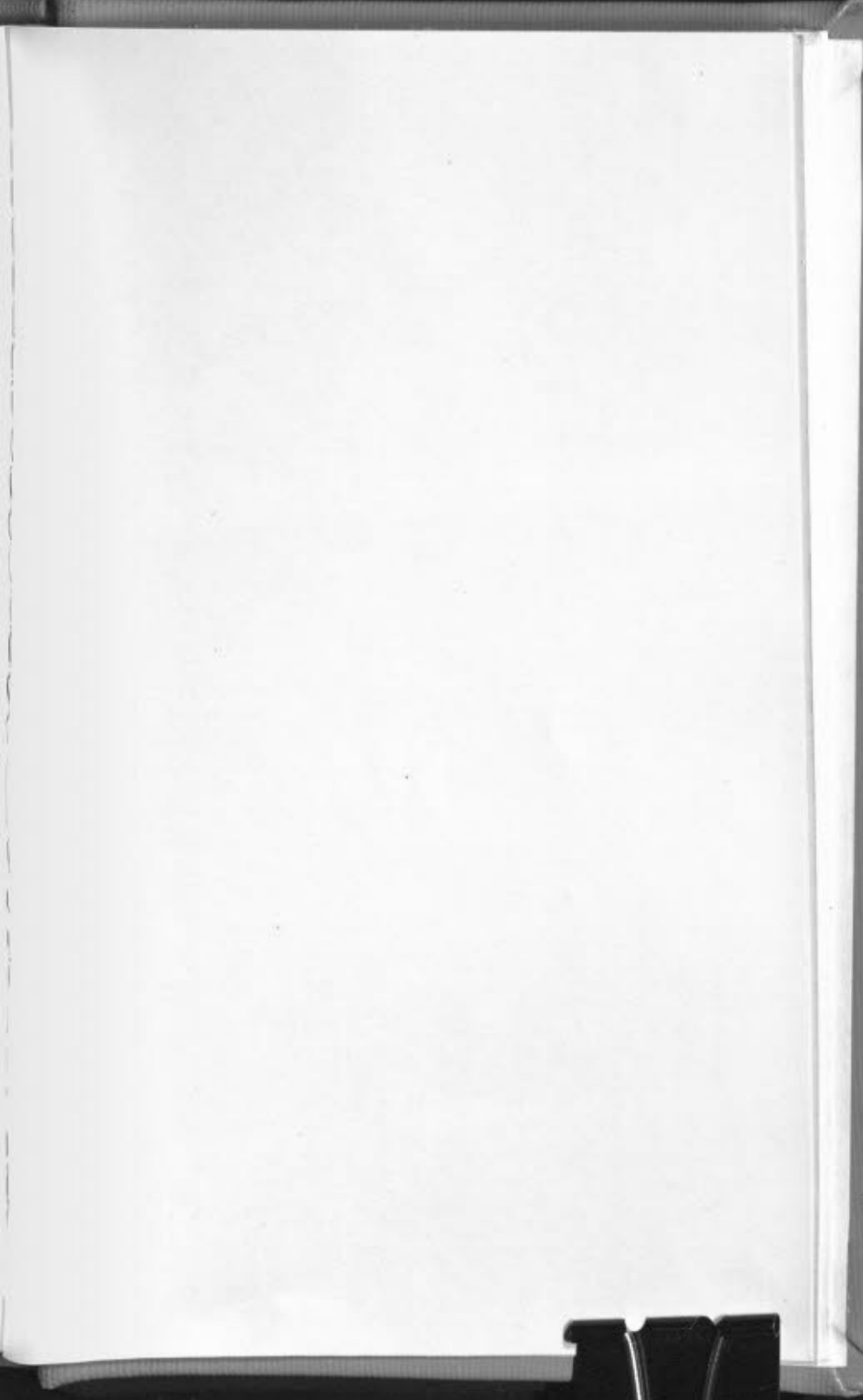
Rev. Elgin Lee, Baptist Student Secretary for Missouri, has promised a team of volunteer college students (eight men and two women) to spend 10 weeks at the camp next summer building additional facilities and making needed improvements on the grounds.

There are still isolated pockets of prejudice and misunderstanding between the two races in the Bootheel area, even among the Baptists!

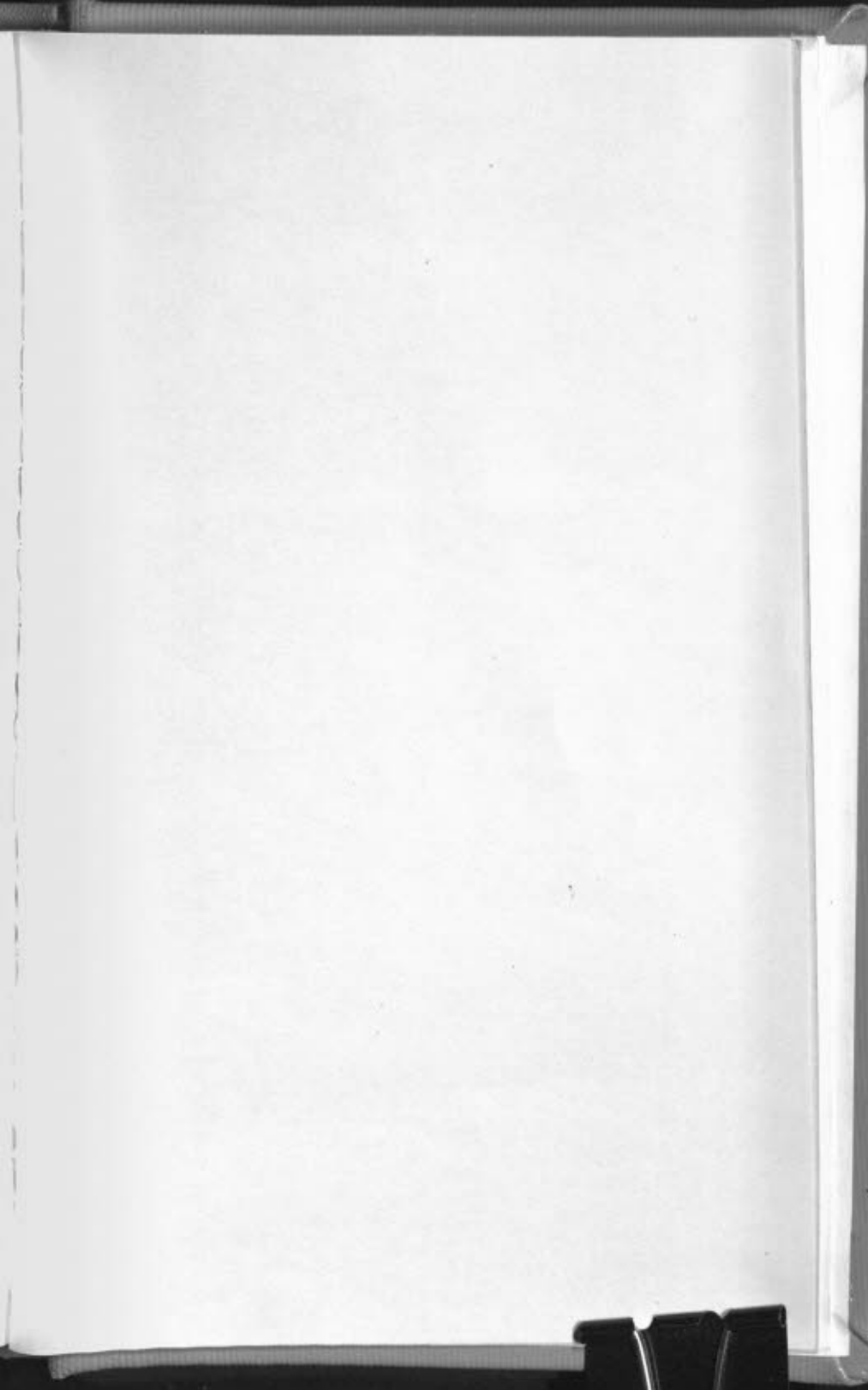
But the future is just as bright as the promise of God. We only have to exercise faith, to pray and to work.

*Materials prepared by Mrs. Edward Walsh, 1964.

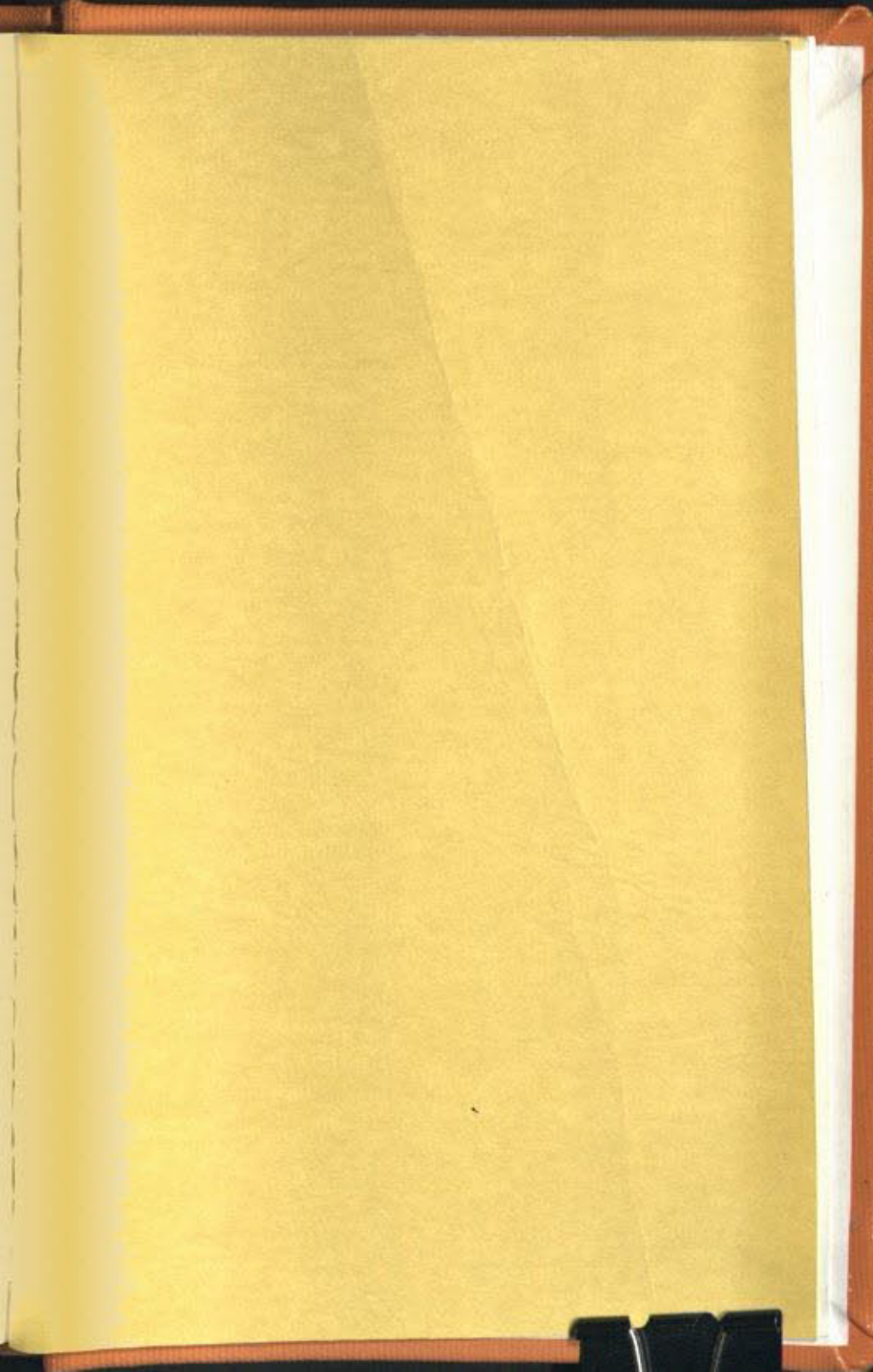




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